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Suggested Points on Mission Comity.

BY REV. W. M. UPCRAFT.

S a general thing the discussion of this topic and suggestions in relation to it have had to do with doctrinal unity or ecclesiastical union, both of which present almost insuperable difficulties.

But there is, it seems to me, a simpler and less radical phase of mission comity which I venture to place before you, as it offers almost no practical difficulties to such as are willing to "look also on the things of others" with a view to copy those that are good and help along where they are deficient. And in these simpler forms of co-operation may lie, ultimately, the hope of union in the more complex. I refer to what, for want of a better word, may be called the *philanthropic side of mission work*—using the word in its conventional sense.

Those aspects of mission labors on which most are agreed, such as medical, educational, and literary work, and also the broad outline of evangelism—though this last lies outside the usual definition of philanthropy—may be included.

There are few among missionary workers who do not adopt these forms of work in some phase or other. Books must be published, sickness cured, schools established, and the active work of evangelism carried on. In these things which are essential and in the doing of which there is not much choice as to method, so that the thing to be done is done, lies the first step in practical mission comity.

In the more advanced forms of mission work, as is the case in the churches of the Occident, the question is more complex and less easily handled. Where creeds have been handed down, and conditions inherited, there the work of adjustment goes slowly. But in the plastic lines of initial or supplementary work it is easier to make a change or mould to a desired form.

The first point suggested is

THE ABOLITION OF PROPRIETARY NAMES

in philanthropic institutions such as hospitals, orphanages and the like. Avoid the distinctive name such as a "Methodist" hospital, a "Baptist" orphanage, or an "Episcopal" charity.

In the case of medical work, there is more than one economical reason that might be urged for co-operation in hospital, and in some cases dispensary, work—a common hospital, provided for *pro rata* by different Societies, served by doctors of various Missions, and common ground for the evangelistic efforts of all in seeking to save those who are under medical treatment. In cases where more than one medical man is in a city, a central work, with branches in districts remote, under the joint care of the medical men of that city would seem to secure more adequate provision for such work, and be an object lesson in mission comity that might become fruitful of good in other directions. The different Missions might also combine to furnish efficient evangelistic oversight of this extensive co-operation in the work of healing, and so a double union be effected. In the case of orphanages a like course might be adopted. Drop or avoid the proprietary name that too often acts as a signboard warning others off.

The second suggested point is that of

CO-EDUCATION AMONG MISSIONS.

In the establishment and equipment of schools and colleges, and in some instances seminaries for theological instruction, the principle of co-operation should be of great advantage. With an increasing stringency in offerings for missionary purposes on the one hand, and an extended call for the work of education on the other, there is danger that if left to the care of any single Society the work already begun may suffer from arrested development induced by insufficient support, and doors that are set open before us may have to be left without any to enter: whereas by combining resources at a common centre and each contributing to the strength of the whole, there might be enough to go round.

Co-education among Missions offers a point for the realisation of Mission comity.

The third suggested point is that of

COMMON MEETING PLACES

for large centres, such as Shanghai, Hankow, Peking, and so on, indeed in every place where there are missionaries enough to sustain the demand that would arise for their services. Exeter hall in China—common ground for evangelistic services, mass meetings, and the

like, where a large public gathering could be held, or a series of meetings sustained, or a conference carried on—the care of all; the property of no one; but the heritage of the whole body. There would appear to be a great need and therefore a great opportunity for such a course as this, and a fresh point in mission comity would be secured. The fourth suggested point grows naturally out of the foregoing; that is a

COMBINATION OF, AND INTERCHANGE AMONG WORKERS,

both foreigners and Chinese.

Not union services merely, good and helpful as these are, but a careful, steadily-maintained interchange of services as between Mission and Mission; also frequent combinations of those who are adapted to a common work for the common good of all.

This all of course supposes a desire for comity and a willingness to personally contribute to its realisation.

There is nothing in what has been suggested to touch the sensitiveness of any who are zealous for the truth received in trust by them as members of a particular church. A consideration of such conditions would be out of place here where only the simpler forms of work are under discussion, involving at no point the creed or practise of any church. If we can attain to a measure of comity on the lines suggested, may we not then hope that some light will be shed on, and some impulse gained toward, a further step in the same desired direction?

Proposals on Co-operation, and Division of the Field.

(From the Chungking Conference)

1. *Prayer.* It is proposed that the Conference should agree to set apart a time for prayer for the whole work in West China and for one another, and that Wednesday morning of each week be the time chosen for this purpose, whether individually or in Mission gatherings.

2. *Circulation of Information.* It is proposed that a monthly circular letter be adopted, and that Chung-king be the centre for receiving items of information from all the Missions in West China: further, that Mr. Davidson be asked to act as editor for the present year, and that sub-editors be appointed in each station or group of stations as might be arranged.

3. *Church Members.* It is proposed that a Church member leaving one station for another should be furnished with a letter of commendation, and that we agree as far as possible to recognise and

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3. *Church Members.* It is proposed that a Church member leaving one station for another should be furnished with a letter of commendation, and that we agree as far as possible to recognise and

receive each other's members, and also to have due regard to each other's discipline.

4. *Exchange of Pulpits.* This Conference would recommend the practice of exchange of pulpits in centres where two or more Missions exist.

5. *United Meetings.* This Conference desires to express its thankfulness for the extent to which united native meetings are already held, and heartily commends the extension of this practice.

6. *Employment.* This Conference disapproves the employment by one Mission or Society of a church member of another Mission as native assistant, without previous consultation with the missionary concerned.

7. *Training Centre.* It is proposed that Mr. Claxton be asked to lay before the Chungking missionary body a suggestive scheme in view of a local combined Training School for Native Evangelists, and that the Conference considers that the wider scheme for a central institution for the province is not at present feasible.

8. *Salaries.* It is recommended that the various Missions keep the pay of their native helpers low enough to allow the possibility or self-support as early as this may become feasible.

9. *Advisory Board of Reference and Co-operation.* This Conference agrees that an Advisory Board of Reference and Co-operation be formed, to be composed of at least the Chairman, Superintendent, or a senior missionary, of each of the Missions represented in West China: *Provided*, that each Mission have one representative for each province occupied by said Mission, and that the C. I. M. have two representatives for Szech'wan; *further*, On any question that may arise each Mission shall have but one vote; any Mission having more than one member on the Board shall decide which of its representatives shall cast the vote.

[NOTE.—This proposal was carried by an almost unanimous vote, after which those present rose and sang the Doxology.]

Further, The Committee nominate the Rev. J. W. Wilson, of C. M. S., as Secretary to this Board.

10. *General Scope of Action.* Should any question arise between two Missions it is proposed that the matter be referred, in the first instance, to the representatives of those Missions, who will be entitled in the case of a failure to effect a settlement locally to refer it through the Secretary to the Board. The Secretary having obtained full statements of the case will present the same to the Board by correspondence or otherwise.

11. *Division of the Field.* GENERAL PRINCIPLES. (a) This Conference urges that a mutual understanding be arrived at among the Missions as to the districts in which they hope to carry on their work.

(b) That the Advisory Board be informed of the limits of the fields at present occupied or in prospect by the various Missions.

(c) That if the occupation of any field is effective, in the view of the Advisory Board, another Mission should not be encouraged to enter.

(d) When large cities are already occupied by two or more Missions, that those Missions seek to arrive at an amicable arrangement for working the districts of and around such cities.

(e) That Missions contemplating extension carefully consider the work being done by other Missions in the districts they have in view, and also, by giving due attention to territory as yet unoccupied, endeavour as far as possible to avoid overlapping.

(f) Missions proposing to commence work in any district already occupied are recommended to consult with the brethren already there.

(g) That before a new field is occupied information be given to the Advisory Board.

(h) In the case of a new Mission entering the field we recommend that it confer with the Advisory Board.

12. In conclusion, the Committee would state that the object of the above suggestions is to promote such a spirit of harmony and co-operation, among the various Missions, as shall tend to the speedier and more complete occupation of the whole wide field by the messengers of the Gospel of our Lord Jesus Christ.

13. That a copy of these resolutions be sent to the Home Boards of the various Societies represented in West China.

NOTE.—The foregoing resolutions were accepted and passed on January 21st, 1899, by the West China Conference, held in Chungking.

The Committee on Co-operation and Division of the Field who prepared the resolutions was as follows :—

Rev. J. HUDSON TAYLOR,	. . .	China Inland Mission.
BISHOP CASSELS,		Church Missionary Society, Chairman.
Dr. PARRY,	. . .	China Inland Mission, Secretary.
Rev. H. OLIN CADY,		for Canadian Methodist Mission.
Rev. A. E. CLAXTON,	. . .	London Missionary Society.
R. J. DAVIDSON,	. . . . .	Friends' Mission.
Rev. S. LEWIS,	. . .	Methodist Episcopal Mission.
Dr. SAVIN,	. . . . .	Bible Christian Mission.
Rev. J. W. WILSON,	. . .	London Missionary Society.
Rev. T. WELLWOOD,	. . .	American Baptist Union.
Rev. CHARLES INWOOD,		

“Popular Account of the Canonization of the Gods,
Illustrated.”

BY REV. J. C. GARRITT.

(Presented before the Hangchow Tract Association.)

WE are to study to-night a romance much read by the Chinese, which fairly represents a class of books which is largely responsible for the deep and strong superstitions of the people. The above translation of the title is fairly accurate, the Chinese title being 繡像封神演義. The book is a sort of historical novel, based on the period of the fall of the Shang and the rise of the Chow Dynasty, 1150-1120 B. C. It contains a most curious mixture of fact, fancy, legend and superstition. The *deus ex machina* is constantly in evidence; the whole fabric of the work is based on the belief in goblins and genii, and the whole category of Taoist immortals is called in to accomplish the will of Heaven. These genii have even the power of raising from death, not to mention the lesser powers of becoming invisible at will, transforming themselves into various forms, riding on the clouds, flying invisibly through the air on a clod of earth, a ball of water, or a piece of wood, etc. Their ages are various, some having lived for thousands of years, and some having, by practice, even converted themselves from stones or from animals into human form. The holy genii have bright golden aureoles of light reaching upward toward heaven. The goblins or imps have also a baleful light ascending upward, which sometimes arrests the genii in their progress through the air. The goblins seem always to be lower creatures or inanimate objects, which through self-discipline or the action of the seasons through the ages have attained supernatural though evil powers.

If we look above these beings for a God, or gods, over all and more powerful than all, we are disappointed. *T'ien*, Heaven, is indeed over all. *T'ien shu*, Fate, is recognized as that which decides the actions, the life, and the future of man. But this Fate is blind and impersonal. The genii seem to be the expounders and the ministers of fate.

The few statements in the classics in regard to the characters and facts of the time are used, but with additions which would make the sages turn in their graves. There are also many anachronisms, and gross solecisms, which to the foreign reader are very plain, but which to the average Chinese reader are unnoticeable. Only a Christian Chinese is able to recognize in any degree the incongruities

of such books as these; and only those who have been well educated are able to read them without harm. When will the day come when the Chinese will learn to sift evidence, and to examine the proofs of genuineness and credibility in their literature? In the preface to this work, written by a later editor, the suggestive remark is made, "Why ask whether the statements are true or not?" Not least of the benefits to us of the Bible is that it has taught us to sift evidence and take all care to examine the genuineness and truth of our ancient literature. Only the Bible can develop this power in the Chinese. The average Chinese scholar gulps down the stories of Pan-ku, who first emerged from chaos and hewed apart heaven and earth, or of Fuh-hi, the first emperor, who was miraculously conceived, or of his sister Nü-wa, who shaped a man out of clay, and who rebuilt heaven when damaged by the giant Kung-kung. These stories are not of very ancient origin, dating apparently from the Han and Sung dynasties, and Pan-ku not being even named in S-ma T'sien's history, much less in the classics; yet you strike an adamant wall of prejudice the moment you deny their existence. Books like the one before us, written for pleasure rather than to be believed, are yet the real cause of these confirmed beliefs, and only the Gospel can dissolve the spell.

The work is anonymous, but is popularly supposed to have been written by Liu Peh-wen, an able counsellor of Tai-tsu, founder of the Ming Dynasty, A. D. 1368. After the dynasty was secure, Peh-wen in his old age wished to be released from waiting on the emperor, but the latter was unwilling. It is said that he then wrote this work, partly as a satire and a warning to the emperor, and partly to prove that he was losing his mind and was unfit for his post. Others object that the work is not sufficiently excellent from a literary point of view to have come from him. The book has a very pleasant mingling of wên-li and colloquial or mandarin, and is for the most part very easily read.

The work consists of one hundred chapters, and, in the lithographed copy I have, forms a compact set of ten volumes, with some very striking illustrations. The approved plan of the novelist at home is found here; as you near the end of a chapter and think to lay the book down, you are told to look at the next chapter to find how it comes out. Many a fire in Chinese cities has resulted from apprentices reading such books into the 'wee sma' hours,' and not being able to lay them down till overpowered with sleep.

I will give as condensed a summary as possible of the work, with running comments, and translation of a few passages. As the author is dealing with ancient times, he begins with a sort of first chapter of Genesis, or history of the world to the time of the story, some of which is as follows:—

"In the earliest time of chaos, before the time of Pan-ku, the great extreme, the male and female principles, and the four cardinal points were suspended. First appeared heaven, next earth, and then man. The Worthy Iu-chao (Nest-holder) rid men of the ravages of wild beasts (by building houses). Sui-jen obtained fire (by rubbing wood together) to avoid eating uncooked food. Fuh-hi first drew the eight diagrams, explaining the Yiu and the Yang. Shen-nung ruled the earth, and learned (by tasting) the virtues of the hundred herbs. Hian-yuan established music, etiquette and marriage. Under Shao-hao and the Five Emperors the people prospered. King Yü made courses for the waters, subduing the flood. For four hundred years the empire was his in peace. The emperor Kieh (last of the Hia dynasty erected by Yü) was unprincipled, and earth and heaven were in confusion. He gave the reins to Mi-hi, and plunged into excess with wine and women. Chen-t'ang erected his capital at Boh, and rid (the empire) of evil repute; sent Kieh to Nan-chao, and saved (the people from) his cruelty. The clouds and rainbow were according to desire, and the people were revived. The empire descended through thirty-one generations to Chow of Yin, when the veins of the house of Shang were broken like a lutestring. Law and order were destroyed in the court; for he (Chow) killed his wife and children, and listened to flatterers, and made vile the palace by his partiality to Ta-ki. . . . He put faith in strumpets and base men and cut off righteous rule. . . . All that was strange, curious or impure, he was pleased with, and gave himself to impurity like a bird of prey. . . . Imperial Heaven in wrath sent great calamities, like the boundless sea. Then Ts-ya came forth, a Genius among men."

The last few sentences, with what follows, comprise the subject of the work. This Chow Wang, 紂 王, with whom the Shang Dynasty fell, is, with Kieh, last of the Hia Dynasty, execrated to this day as most cruel of monarchs. Chow seems at first to have been well-meaning, but gave rein to his passions. According to the book we are reading, the turning-point in his fortunes came when he visited the temple of Nü-wa, (which temple could hardly have been in existence at that time!) and being taken with the beauty of her image, had the temerity to write a verse of poetry of doubtful meaning on the wall of her shrine. The virtues of Nü-wa are thus described: "Nü-wa Niang-niang was an ancient goddess, who from birth had holy virtues. At that time Kung-kung in anger struck the Puh-chow mountains with his head, whereupon the heavens were shattered in the north-west, and the earth caved in in the south-east. Nü-wa then gathered stones of the five colors and, refining them with fire, rebuilt (or propped up) the azure heavens. Hence

she has great merit in having helped the people, and they erected a temple to thank her. Because the people sacrifice to her, the seasons are prosperous, and the kingdom is continued; the wind and rain are propitious, and calamities are warded off. She is the upright goddess who blesses our land and protects our people."

The author then describes the anger of Nü-wa at the king's sacrilege, and her plan of revenge. "Nü-wa Niang-niang went on her birth-day to the Fire-cloud Palace to congratulate Fuh-hi, Shen-nung, and Hien-yuan, the Three Holy Ones. Coming back on her phoenix she took her seat on the shrine. Her attendants (jade maidens and golden youths) having worshipped, Niang-niang raised her head and saw the poetry written on the wall. In anger she scolded, saying, 'Chow is an unprincipled monarch! He does not strive to be virtuous or care for the empire. He does not revere heaven, and now he blasphemes me! Hateful that he is! His days are numbered; if I don't punish him, my efficacy is gone!' Hurriedly flying to the capital, she looks down at Chow, and sees that his sons have aureoles above their heads, proclaiming them to be destined to be gods, and that Chow has still 28 years to live. So, though angry, she has to defer her revenge. But she thinks of a plan to delude the monarch into all sorts of excesses; so, opening the urn in her temple, she pointed with her hand, when a white flag was unfolded at the top of a staff of white light which rose from the urn, some fifty feet high. This flag was called the goblin signal flag. Suddenly came blasts of blighting wind, and a dreary fog pressed down; dark clouds covered the four points of heaven. After several blasts of wind, all the imps and goblins under heaven hurried to the temple to receive the goddess' orders. The goddess through her page ordered all the imps to retire, excepting the three from the grave of Hien-yuan. These three, entering the temple, worshipped saying 'Niang-niang, may you live forever.' Of these three, one was the Fox-goblin, 1000 years old; one was the Pheasant-goblin, with nine heads; and one was the Jade-guitar goblin." These three were instructed by Nü-wa to take the forms of beautiful women, and delude Chow-wang to his destruction. They were commanded not to harm the people—a command which, according to their nature, they consistently disobeyed.

The writer sees no inconsistency in a goddess using malevolent spirits to work revenge on men; for the gods are of like passions with men. After this Nü-wa disappears from the story until near the end, and goblins and genii work as they will. In the course of time, the daughter of one of the barons is to be introduced into the harem. While on the journey to the capital, the Fox-goblin one night kills her and assumes her body. The king is so captivated by

her beauty and grace as to forget all the affairs of his kingdom. This goblin-woman, by her cruelty and delusions, causes Chow to emulate the excesses of Kieh. An editor of this work, in the time of Kang-hi, here takes frequent occasion in his foot-notes to satirize woman; he says in one place, "Of all things the most poisonous is a woman's heart!" Nothing I have seen in the English language by the worst woman-hater can come up to the satire and venom poured out against the "weaker sex" by the Chinese. One writer even laments that he himself is born of woman, and so is prevented from slaying the whole venomous race!

A genius of a thousand years warns Chow that a goblin is in the palace, but the king listens to none but Ta-ki, 妲己. When loyal ministers remonstrate with the king, he is persuaded by Ta-ki to devise unheard-of modes of punishment. Among these was the "Pao-loh Yin," a cylinder of copper, with fire-doors, on which the offender was bound with iron wire and roasted to death. Even the empress falls prey to the plots of the goblin, and dies in agony; while her two sons are only saved by two genii taking them to their mountain caves and rearing them to manhood.

The king undertakes to enforce his sovereignty by calling in and beheading the barons of distant provinces. One of these, however, who is a sage, is saved from death, but immured in seven years' captivity in Iu-li. This is Ki-ts'ang, or Wen-wang, 文王, founder of the Chow 周 Dynasty, and revered to this day as being not only an enlightened and benevolent monarch, but also as a master of divination and the enlarger of the eight diagrams into sixty-four. The diviners' lots are called after him, Wen-wang k'ò. Wen-wang in his journeys found a babe at a grave, and adopted him as his hundredth son, calling his name Lwe-tsen-ts—Son of Thunder. A Genius took the child to his mountain retreat, and instructed him in magic arts, and so transformed him that he sprouted wings, called wind and fire wings.

In another part of the empire a child was miraculously born, his mother being with child for three years and six months. He was born in a ball of flesh, which his father cut open, whereupon Na-cha leaped forth, a beautiful child. He was a genius, who thus entered the world to be of use in the overthrow of Chow-wang. When seven years old he was over six feet tall. Being very hot-tempered, he got into trouble with the Dragon King of the eastern sea. While bathing in a stream near the sea, he moved a magic kerchief, which he brought with him into the world, and the crystal palace of the Dragon King was shaken to its foundation. Being attacked by an officer of the king, and then by his son, he tossed into the air a magic bracelet, called the heaven-and-earth bracelet, which striking them

on the head destroyed them at once. As a result of his hot-headedness he got his father into hot water, and at last had to kill himself in his father's presence. His soul went back to Kun-lun Shan, whence he had come, and his master re-invested him with a body transformed from a lotus-flower. Having returned his former body to his parents, he thought himself released from filial duties to them, and tried to revenge himself on his father, who was then given a pagoda to hold in his hand wherewith to keep him in subjection. Hence his father was called "T'oh-t'ah T'ien-wang." These two characters, as well as many others, are evidently borrowed from Buddhism. Na-cha seems to have his prototype in Vajra, the Indian God of Thunder, though in some respects the pagoda-bearing god seems more like the Indian god. Na-cha was later given two wheels on which to ride, called the wind and fire wheels, and still later, by eating some magic beans, was able to show at will eight heads and six hands.

We are next introduced to the most important character in the book, Kiang Ts-ya (姜子牙), generally called Kiang T'ai-kong. On the few statements made in the classics in regard to him is built a great structure of fancy and superstition. At first a seeker of the Taoist immortality, he is commanded to leave the mountains and return to the world, to be Wen-wang's counsellor. Going first to Chow's capital, he is the means of destroying the Jade-guitar goblin, returning her to her original form, a jade-stone guitar. Meanwhile Ta-ki is devising fresh forms of cruelty, such as a pit filled with venomous serpents. She has the king command the legs of two of his subjects to be broken to inspect the marrow, merely to settle a dispute. These stories are to this day commonly known by the Chinese, and hence the execration in which Chow and his wicked consort are held.

Ts-ya finally becomes the counsellor of Wen-wang, and the latter's power increases, and his state prospers. After his death, his son, the sage Wu-wang, succeeds him. The deep hold that the Confucian teachings of the five relationships have on the Chinese, is seen on every page. Even when persuaded by gods and genii that Fate has raised him to overthrow Chow-wang, Wu-wang hesitates at every step, because the idea of a prince rebelling against his sovereign is so abhorrent to him. The minister is not to rebel against his sovereign, but to remonstrate with him, even at the risk of death. This principle, and the others belonging to the five relationships, are deeply grounded in the thought and habit of the people. Even the novels and trashy literature which inundate the empire, though full of indecencies, aid in inculcating the ideas of duty to parents and sovereigns. This explains in large measure the fact that the Chinese are so tractable in their relation to their government.

The Genii now come to the front. Through the rest of the book, by far the larger half, the contests between Chow-wang and Wu-wang are the scene of all sorts of miracles and wonders of magic. The genii are represented as divided into three sects, two of which, the Tsih-kiao and the Chuan-kiao, array their forces against each other. The third Kiao seems to be Buddhism, which is dragged in by the heels to dispose of such characters as the author cannot make into deities. These are taken off to the Western Heaven, to live in the "Happy Land" till succeeding ages, when (in the Han dynasty) they appear to promulgate Buddhism. Ts-ya belongs to the Chuan-kiao, and his arch-enemy, Sen-kung-pao, to the Tsih-kiao. Their superiors, the host of genii, by dwelling apart in distant mountain recesses for a thousand years or more, and mysteriously conserving their energies, have attained many marvellous powers. But knowing the decree of the fates, they come back to earth, break the law against taking life, and are eventually killed, and become gods. It would appear that the gods are inferior to the genii in power and glory; and that genii have the pleasanter and more leisurely time of it altogether. The usual occupation of a genius was to sit perfectly quiet, and still the blood in his veins, and absorb himself in thinking of nothing. Is not this borrowed from Buddhism?

"On the K'ien-ynan mountain, in the golden-light Cavern, sat the phantom man Tai-ih, on his marble couch. He was practising his inner spirit, when suddenly the heart-blood surged through his body. (Reader, those who attain genius-hood forget forever the affections, displeasure, anger and love, and their hearts are like a stone and never move. When the blood mounts up in the heart, the feelings are excited.) The phantom-man, then, pinched or counted his fingers and divined the danger" which awaited a pupil of his down on the earth.

The genii were seldom beautiful, a very frequent type being "a face like indigo, hair like vermilion, tusks protruding from both jaws, and hair trailing on the ground or blown back with the wind." Each genius had his own Pao-pe, or precious instrument of magic, all of which are for the purpose of injuring or killing others. Among these were magical rings, or golden bricks, which when hurled through the air struck the enemy senseless, unless he had a protecting weapon of superior power; flames of light issuing from the head, which could be made to strike in any direction, and take captive and render invisible the enemy; flags which if pierced with the sword became doors, into which the owner having ridden, he became invisible, and could strike down the enemy at will; whips or staves with the magical power of subjecting gods or genii; etc.

The animals ridden by these genii are also the most wonderful and fantastic possible. The power of imagination displayed in this work would put Baron Munchausen to the blush. But every one knows that Baron Munchausen was lying, while most of the Chinese take all these things literally. Two remarkable genii, Ch'en-ki and Ch'en-lun, had the power of emitting a baleful stream of light, the one from his mouth and the other from his nostrils; the latter with the sound "Hen," and the former with the sound "Hah." On raising their swords, an army of ravens (for the one) or flying leopards (for the other) appeared on the scene and bound the enemy while senseless from the stroke of their breath. You may see these two worthies any day, in the giants who stand guard at every Buddhist temple.

Ts-ya, though surrounded by a dozen or more of generals like these, including Na-cha and his father and two brothers, was opposed by a former fellow disciple, named Sen-kong-pao (申公豹), who entered the Tsih-kiao, and with his numerous comrades gave Ts-ya no end of trouble. Sen-kong-pao was able at will to take off his head and send it flying through the air a long distance, when it would return and take its place upon his shoulders again. For a fancied grievance Sen-kong-pao swore to overcome Ts-ya or give his own body to fill up the holes of the northern sea. So it was fated that Ts-ya should be attacked by 36 armies—most of which attacks were the scenes of Sen-kong-pao's magic arts—he killed seven times and undergo three great calamities. Just when Ts-ya was in direst need, the leaders and genii of the Ch'uan-kiao would come and save him, or in case of his death, resuscitate him. Thus the wars of Chow-wang against Wu-wang became the scene of a battle of the sects, as exciting as the battles of the gods in Norse mythology. Sen-kong-pao was finally destroyed and his body thrown into the northern sea, while his soul went to the temple of canonization to await the time when it should be deified. This personage is a creature of this book, but the story of his mis-deeds is familiar to every Chinese. I have been confidently informed by persons in several places that Jesus was Sen-kong-pao, who thus reappeared in our western lands! This is perhaps to be traced to the wide-spread belief that Jesus was a wicked Chinese who was thrown into the sea and floated to the West, where he was made a god.

The quarrels of the sects involved their leaders, and Lao-ts appears on the scene several times to settle the disputes, or by his superior magic to conquer Ts-ya's opposers. The fact that Lao-ts had not yet been born is of course a minor point not worthy of notice. He appears in royal honor, and is invested with most wonderful powers of transformation, such as resolving a single breath into three living persons called the Three Pure Ones (一炁三清). The leaders

of the Buddhist heaven also appear on the scene, and bring back several of the combatants to their original forms. One of these is called K'ong-sien. When pursuing one of Ts-ya's generals he was opposed by the Buddhist leader, and the encounter is thus described:—"K'ong-sien, greatly angered, thrust at the Buddhist with his sword. The latter thrust at him with the seven-fold precious wonder-tree and knocked K'ong-sien's sword to one side. He then took his gold whip and rushed at him again, but the Buddhist knocked this also out of his hand. K'ong-sien, being empty-handed, now directed the red flame against him and the Buddhist was swallowed up. The Taoist (whom K'ong-sien had been pursuing), seeing the Buddhist taken, was frightened; but K'ong-sien stood there with staring eyes and distended mouth, and soon his helmet and armor burst open, and his horse was crushed to the earth under him. A sound of thunder was heard in the five-colored flame which issued from K'ong-sien, and a holy image emerged to view, with 18 hands and 24 heads; in the hands were a bracelet, an umbrella, a flower vase, a sword, a staff, a file, golden bells, a golden bow, a silver trident, and flags and banners. The Buddhist now appeared, singing a song. He then bound K'ong-sien, and placing his staff upon the image said, 'Brother, assume your original form!' Instantly a one-eyed and fine-feathered peacock appeared, and he mounted the peacock and rode away to the Western Regions."

But most of those destroyed in battle have their names written in the list of those fated to become gods. It is stated that the leaders of the three sects had met and drawn up a list of those who should become gods; and this list was entrusted to Ts-ya, who was commanded to build a temple, called the Tower of Deification. Here a spirit was stationed with a flag with which he drew in the souls of those who died on the battle-field. This is not so very unlike the Scandinavian Walhalla.

The power of these genii is supposed to lie in their having conquered the forces of nature. The Taoist philosophy and cosmogony, with its mystic description of the currents of the air and earth, the mutually producing or destroying power of the five elements, etc., form the ground-work of the whole romance. However the scholars may laugh at the vagaries of the book, their philosophy renders these vagaries as probable as any of the other beliefs which they hold. Frequent references to divination also occur. A gust of wind blows some tiles to the ground, or a vase falls and is broken, and immediately Ts-ya pinches the joints of his fingers—as you may see the fortune-tellers do today—or divines with the tortoise-shell, and he at once knows who is plotting against him, and the nature of the plot. To this day, the vast majority of Chinese see ominous meaning in

the slightest circumstances of life, but without the power to foresee and escape the impending disaster; so that they are all their lives in bondage through fear.

The Tsih-kiao, having been worsted again and again, make one last desperate stand, gathering all their forces and erecting several engines of war, or as they are called, battle-squares (陣). These are called the "Myriad Genii Battle-squares," and within the enclosure are the most astounding displays of magical power. In the first of these, Ts-ya is fated to undergo the "hundred days' calamity," being crushed for a hundred days under magic umbrellas, but his life being protected by charms placed on his head, his heart and his back. The time being accomplished, his deliverer comes. The deliverer was Yang-jen, a former minister of Chow-wang, whose eyes had been torn out by the king, but who was rescued by a genius. The genius placed a grain of *lien-tan* in his eye-sockets, and two hands came forth, in the palms of which were eyes of great penetrating power. When sent to save Ts-ya and destroy this engine of war, he was given a magic fan, a wave of which would transform the enemy into powder. With this fan he easily destroyed the enchanter and his tower, and rescued Ts-ya.

With this last contest between the sects, Lao-ts and the other good genii finished their course and escaped further contact with this troubled world. Several of the evil genii, who were not entitled to become gods, were resolved into their original forms, among them being a fish, an eagle, a lion, a white elephant, and a wolf, and were taken off to the Buddhist heaven to re-enter the course of transmigration. The three genii who conquered the lion, the elephant and the man-devouring wolf, mounted them and rode away to the Western heaven, and afterward became buddhas, one being Wen-chu, the second P'u-hien, and the third Kwan-s-yin (文殊普賢觀世音). The third of these is of course the Buddhist Goddess of Mercy. The difference of sex, or the fact that this goddess is of Indian origin and not Chinese, is not important enough for the Chinese to examine into.

After this, although at every fight Ts-ya and his followers encounter goblins and men with supernatural powers, and one by one his followers die and help swell the list of the gods, yet he has superior arts with which to conquer all his enemies. He and Wu-wang take barrier-city after barrier-city, till at last, as they near Chow's capital at the Meng ford of the Yellow-river, they meet the assembled barons. Joining their own 600,000 soldiers to the hosts of the barons, they encounter Chow's armies. These are overwhelmingly defeated at the plains of Mah, after which Chow-wang burns himself in his Pleasure Palace. Ta-ki is apprehended, having

appealed in vain to Nü-wa, who repudiates her cruelties, and no one being brave enough to destroy her, the aged counsellor himself, covering his face, strikes the fatal blow. So history says; but the romance before us makes her so delude the officers of Ts-ya, by her goblin arts, that Ts-ya has to use his magic vase to behead her.

After these victories, Wu-wang is unanimously hailed as emperor, his saintly character and the wisdom and vigor of his counsellor winning the ready assent of all the barons. In the last chapter Wu-wang takes up the reins of empire, and adjusts the officers of the realm. Thus is erected the Chow dynasty, which produced Confucius and many other great men, and lasted for 800 years, till 255 B. C. In the next to the last chapter, Ts-ya at the command of the genii enters the tower of Canonization, and with great ceremony deifies the many worthies—and wicked men, too!—who had died during the twenty years of war.

First, on his return from the war, he transports himself to the Jade-pure Cave, in the Himalayas, and being admitted to the august presence of the head of the Church, "Bent low, saying, 'your disciple wishes that you, my teacher, may live forever! I come to the mountain to your worshipful presence, to ask for the jade charm bearing your decree permitting me to canonize, according to their rank, the faithful ministers and the dutiful sons who perished in battle, and the divine genii who were fated to meet with the calamity of death, lest their wandering souls should have no resting-place.'" Ts-ya is commanded to return, his master promising that the decree shall soon be issued. Soon an attendant from the Jade-pure palace descends from mid-air, with the sound of music and a strange fragrance, and delivers the decree to Ts-ya. With this reverently held up before him, Ts-ya flies through the air to the Tower of canonization. The flag of the Eight Diagrams and many other banners are floating, and lines of soldiers are drawn up before the temple. Then Ts-ya, having bathed, and changed his raiment, lights the incense, pours out a libation of wine, and performs three circuits around the temple.

Next, the decree appointing him to canonize the gods having been read, he stands forth in the center and commands the keeper of the temple to hang up the list of those to be canonized, and in a loud voice calls the spirits to come in their proper order. The spirits come forward with a rush, the first one being Peh-kien. He enters the altar and kneels, while Ts-ya reads the decree pertaining to him as follows: "The Great First commands: 'You, Peh-kien, were once the general of the Emperor Hien-yuan, and had much merit. Unfortunately you met with a cruel death, and were thrown into the North sea, witnessing in death your fidelity. But your

grievance in thus perishing was not righted till, fortunately, you met Kiang-shang (Ts-ya), and were directed by him to oversee this temple of canonization. I now decree for your comfort that you be the Head of the Eight Boards of the three worlds, comprising the 365 upright gods of pure happiness. Respect the decree." Peh-kien within the altar was surrounded by a luminous air, and holding the "Hundred-spirits Flag," kotowed toward the decree, and gave thanks. Then below the altar the wind and clouds gathered fast, and a fog of incense mounted upward. Peh-kien then stepped outside the altar, still holding the Hundred-spirits Flag.

Then Ts-ya commanded him to lead in the waiting souls, one by one, as their names were called, and they were deified according to their rank and station. I suppose all or nearly all the gods which had come to be worshipped in the time of the Ming dynasty are here introduced, as though really dating their godship from this early time. For example, one of the leading characters in the book is canonized as Tong-yoh Da-ti, and given the rule over the 18 degrees of hell. Tong-yoh is Tai-shan, one of the five sacred mountains of China; and four other worthies are canonized as the Sen-ti or holy gods of the other four mountains. The worship of Tong-yoh is widespread to-day, and the popular belief is that he was originally Wang Fi-hu, and was canonized by Ts-ya, as stated in this book. He wields the power of life and death. The ceremony of canonization proceeds, and includes the gods of disease and pestilence, of thunder, of the constellations and stars, of the years and seasons, of the heavens (ruling the wind and rain), etc. Hen and Hah (將二哈啞) were appointed guardians of the doorway to the Buddhist regions, and hence their position at the doorway of Buddhist temples. Others were appointed the gods of small-pox in the four quarters and the center of the earth; and three female genii were appointed to oversee birth. Sen-kong-pao was canonized as the "Water-dividing General," to rule over the River of Heaven (*i.e.*, the Milky Way), and to oversee the rising and setting of the sun. The long list of gods here given contains their names, titles, and sacred titles, as well as their surnames, in the same manner that the names of earthly kings would be given. Many of these gods are worshipped to-day, as for example the god of small-pox, the god of the great Dipper, and the god of the New Year. Many in the list are not now worshipped at all generally.

From this chapter it would appear that the Taoists at least, and probably most Chinese, believe that the gods, all of whom are deified men, are deified at the decree of the head of the genii; and wicked as well as good men may become gods, according as fate decrees.

The wicked are however commanded, in entering upon the exercise of their godlike powers, to reform, and practise virtue.

From such a doctrine of deities, what can we expect? The Chinese ask me almost every day the name and surname of our God, and if told he has not need of surname and name, like their gods, they smile in a superior way, as much as to say, "A nameless god! who wants to hear of him?" No term in the Chinese language can convey to the Chinese mind the conception of the Christian's God. Whatever term we use needs to be emptied of almost all its meaning, purified, and re-defined. In our preaching we need to dwell much on the doctrine of the one, all-sovereign God.

We are bewildered at the mass of superstition displayed in this book. But I believe that it is our duty to read some of these books. The book unfolds to us the mind of the people, and aids us not only to realize their superstitious ignorance, but to know and combat their superstitions. It explains also their fear and superstition of us. A people who believe in so many magical staves and kerchiefs, and never walk with a stick, cannot understand why we all carry walking-sticks, and the more we say the stick has no special meaning, the more likely the ignorant are to theorize as to the magical properties of the offensive cane. And so with all our strange and barbarian customs.

Although having a great degree of civilization and enlightenment as to many matters of the present life, they lie in the darkness of death in regard to eternity and all spiritual truth. Life and immortality can for them be brought to light only through the Gospel of our Lord Jesus Christ.

Seventh Conference, Foreign Missions Boards.

BY REV. P. F. PRICE.



ON Wednesday morning, January 11th, the New York papers contained two, three and four columns' description of a prize fight, which, from the prominence given it, was regarded as the principal news item of the previous day. There were long accounts of "startling developments," "mysterious disappearances," "meetings of stockholders," and so forth, and in an humble corner there was a short paragraph regarding the seventh Annual Meeting of the Foreign Missions Boards of the United States and Canada. And yet we doubt not that, in the light of eternity, this meeting will be found to outweigh any other public event of the week in the life of that busy city. No better illustration could be named of the

practical unity of all Protestant Churches. There were represented the various branches of the Presbyterian, Methodist and Baptist Churches, the Episcopal, the Friends' Society, and the American Board—in all thirty-four Societies, with about about eighty in attendance. The delegates were mostly the secretaries of the several Boards, Committees or Societies, picked men and trained men, having wide experience in missionary work. The Conference was occupied for two days with both morning and afternoon sessions, and the dinner hour of each day was delightfully passed in social intercourse at a sumptuous "lunch" given at a neighboring hotel, through the hospitality of the American Board. One of the delegates declared, in proposing an expression of thanks, that the closer acquaintance with one another through social commingling had done as much for the cause of unity as the weighty discussions of the formal sessions. The Conference seems to be working with growing unanimity to attain certain definite results. One of these is the securing of the self-support of native churches in foreign missionary fields; another is the division of the territory so as to prevent friction and the waste of forces, and hasten the evangelization of the whole field; and a third is the collating and enunciation of the great principles upon which all true missionary work rests. Along this last line Mr. Robt. E. Speer presented an admirable paper on "The Science of Missions. The need of such a science. Is the time ripe for its formulation? How developed? The determining aim of Missions. The outline of Mission Science, embracing its essential leading principles."

A very important matter undertaken by the Conference was the appointment of a Committee to further arrangements for a great ecumenical Conference in New York in 1900, like the London Conference of 1888, only on a larger scale and with the broader outlook of ever-widening fields of missionary endeavor. In the arrangements, the committee of the Conference will be assisted by a committee of prominent business men of New York city.

This seventh Conference of the Foreign Missions Boards was considered the best yet held. The leaders are coming to realize more and more that they and their several constituencies are only members of the one body of which Christ is the head, and that the ear cannot say to the hand, or the head to the feet, "I have no need of thee." As the report of the secretary stated: "We have gained new conceptions both as to the methods of evangelization and the laws of development and growth of infant churches, and are laying more stress upon the nurture and development in the essentials of Christian character and responsibility than upon the ultimate form of their organization and ecclesiasticism."

Exploiting the Mission Field.

BY REV. WM. ASHMORE, D.D.

THIS old-fashioned word has come into fresh use. Stock companies talk of exploiting the various countries of Asia to see what can be had in the shape of minerals, etc. The exploiting idea has got into mission matters as well. But now things have changed. It was hard work getting out here in "the brave days of old" when people had to double the Cape and be tossed from four to five months in a small craft before they got to this desired haven, meanwhile staggering like a drunken man while their soul abhorreth all manner of meat. Now-a-days the miscellaneous world travels in floating palaces and missionaries come in along with the rest, and get about at much less expense than under the old system.

Matters are enormously improved in other ways. To be sure there are still to be had ox-carts, and foot-boats, and wheel-barrows, and mule-litters, and stuffy palankeens. But there are also railroad cars and coast steamers, and river steamers. Nor is a traveller shut up to "hard-tack" and tinned victuals and "mahogany." The necessities and the luxuries of life are also obtained "*for a consideration.*" Nor yet need a man fear being run through with a spear or an assegai while out for a stroll, for policemen abound along the thoroughfares, and there are consuls and gun-boats for the punishment of evil-doers, and the praise of those that do well. Western influence now dominates the East, and Nabobs, Moguls, and Mandarins must stand in awe and sin not.

All this makes it inviting for chance travellers of all kinds. We have all grades of "visiting brethren," who come to "sit in council with us," and after a cheery and expeditious run through the land go home and are at once regarded as an authority on missions. We wish that they did always reign as princes that we might reign with them. It is sometimes so; but not always. Among the notables who have come and gone are such men as President Seelye, Mr. Somerville, Joseph Cooke, Henry Varley, Henry Drummond, H. Grattan Guinness, Prof. Ladd, Dr. Barrows, Dr. Stearnes, Dr. McArthur, and a dozen others, all of them men of renown and ministerial mighties. Then we have had no end of Bishops and Secretaries and Deputations of all grades, and of distinguished visitors, able men, the whole of them, and every one of them with somewhat to offer, and more to follow—call them Gad, for a troop followeth.

Not every one, but some of them have come loaded and primed with a series of prepared lectures to be delivered from place to place.

Six seems to be the popular number for a course of lectures in full. Why six should be the measure we do not know. Probably because six is the favorite number in the West. Perhaps they again got the idea from an old field battery which, when complete, included just six guns, no more, no less; and which when drawn up and set in operation was supposed to knock things into smithereens, whatever that is. Many years ago there used to be seen on the book shelves, where linguistic literature was sold, certain books entitled "*German in six easy lessons*"—"French in six easy lessons"—"*Spanish in six easy lessons*." Though many of these masterpieces were bought, we never heard of anybody that had mastered any of the languages after six easy rounds. The fact is the thing cannot be done. The man who would acquire a mastery, in any one of these languages, must, figuratively speaking, take his coat off and go at it, and keep at it. In the sweat of his brow, as in digging the soil, will he have to earn his bread. His six short and easy lessons will have to be explained as people explain the six days of Genesis, as being six long formative periods full of hard matter of fact toil and trouble, and of weariness to the flesh—to which his own particular flesh is no exception.

And so when any one comes along with a battery of six lectures with which to demolish all these vast entrenchments of heathenism—Hinduism, Buddhism, Confucianism and Shintoism—that have been thousands of years in erection, and that are consolidated in the thoughts of eight hundred millions of human beings, the effect on many a missionary mind is amused amazement. Is it then, after all, so easy? The missionaries have been pounding away, multitudes of them, for over a hundred years and have not attained. Is a Chicago lectureship to do the work?

Let us by no means underestimate these great men, nor be reluctant to admit that a little something may be accomplished. The fault is not theirs—they are powerful men—but intellectual and moral conditions exist which they are not used to. That good and lasting impressions are produced, here and there, among a few in the great cities they visit, and among that small class who are fairly conversant with western modes of thought and expression, is gratefully recognized. In a few cities in India a large audience can be had of what are called "English-speaking Natives." The same is true, to a moderate extent, in Japan. In China such audiences are things of the future. If now a western speaker will utter himself with great simplicity, great deliberation, and with some genius for adapting himself to oriental styles of concept, he will have a good many who will get at the general drift of his meaning. But if he launches out with picturesqueness of imagery, and the richness of diction that is

supposed to characterize a university lecturer, there will be not a few wondering what he is driving at anyhow. Scores and scores of short expressions and hundreds and hundreds of single words they know perfectly well, but when it comes to these rounded and rhythmic periods filled with technical terms, like the thick bosses of a buckler, they are lost in a maze of conjecture. They themselves do not like to admit to each other that they do not apprehend as well as the next man, so all will cheer and hurrah as if they never had such an intellectual treat in all their lives before. And it can be readily believed that the like of it they never have had before and may not have again until the next lecturer, on the same Chicago foundation, comes along.

But a little more must be said in order to do full justice to these distinguished lecturers. They are men of great learning and great mental power, their great names have preceded them. A large mass of those English-speaking Natives know enough to be susceptible to the weight of a famous reputation, and do feel something of the intellectual impact of such a great visitor, even if they do not all know just what he is saying. And so the visit is not without an influence in that way, and that too among people who do not know what is being piped and harped. And we go still further. Some of their great utterances may make a profound impression on some specially adapted hearers, which may deepen and broaden their convictions and put them in a higher plane of thought and feeling, and so good will be done in that way.

Of course the engrossing question of it all is WHAT IS THE SUM TOTAL OF ACHIEVEMENT? Here there is a diversity of opinion. People at home have an extravagant estimate of it. One can really enjoy with them the satisfaction with which they send out a "six-shooter" all the way from Chicago; that is, one can joy at seeing them so jubilant, even though their confidence is not contagious. We have watched it with positive excitement. A chosen man is sent out "to hustle the East." He spends weeks in a library loading up and may be goes to a German laboratory to finish off his six charges. The announcement goes before him "he is coming." He is to deliver six lectures in Bombay, then he will deliver the same in Madras; then on to Calcutta and repeat them there; then in several other cities will he appear; his voice will be heard in China and Japan. The whole campaign will last four or five months. Striking notices of it appear as it proceeds. One is reminded of the graphic description in the tenth of Isaiah, "He is come to Aiath, he is passed over to Migron; at Michmash he hath laid up his carriages!" He is come to Bombay; he is passed over to Calcutta. At Yokohama hath he laid up his carriages! He moves with the step and is

heralded with the bugle march of a conqueror. The immense moral significance of his foray through the great mission fields of Asia almost oppresses him with its magnitude.

It must be said that some of our missionary co-laborers take a lofty view of what is being accomplished. We respect their opinions. The fact that some of them have such opinions is the only basis we have for very much hopefulness of outcome, and for the measure of deferential respect that we do have. These brethren are good observers, whatever they say is entitled to consideration, and in the make-up of a final verdict we bespeak for their estimates a most generous treatment. They may see profitable issues which the rest of us in our purblindness—if it ought to be called so—have not yet discovered. If our respected brethren are in the right of it, we shall hope some day to get our eyes open. If so it is to be, then may the Lord help us to see, and give us grace to own up. It is such a sweet thing, in itself, to start in on one side of the continent and come out on the other side, all in the compass of one cool season, and, having skirted the shore and taken out a ticket homeward bound, to look back and think of the stunning blows dealt out to heathenism and of the way in which error has been pulverized generally, making it easy work for the missionaries in the future who can follow after and bag the game that has been brought down. This is so pleasant that it seems almost heartless to touch a minor key.

But now, having conceded all that, we may claim indulgence while we go on still further and state what these brethren may regard as an "off" opinion. If so, then as an "off" opinion receive it. Even "off" opinions have their places to fill. A man who knows only "near" opinions, and knows nothing of "off" opinions, may fail in full comprehension of his subject.

To our own mind the surging along of these intellectual battle-ships that come and go among us, is like the surging of any other battle-ship. Crests of foam roll up before the bows as the boat drives ahead twenty knots an hour; the riven sea parts right and left before the mighty mass of iron; the whole ocean boils; the floods lift up their heads on high; and yet, ten minutes after the vessel has gone, the great deep is placid again; no trace of a furrow remains, and no one would know what a ploughshare of a mountain size had just cut its way through.

And so when Joseph Cook comes and goes; and Henry Drummond, and all the others. To be sure we have not been in the immediate wake of these leviathans, but diligent inquiry of those who have been does not add much. We have heard of a few men who have been swayed this way and that; but have yet to learn that any movement of mass magnitude has been felt. The vast dead sea

of heathenism sluggishly undulates as before. The work still waits to be done.

Now, that an impression has been made by somebody upon heathenism, upon Hinduism, upon Buddhism, and upon Confucianism, is beyond question. They have none of them crumbled; but their fortress walls are marked with seams in all directions. But it is not the peripatetic sledge hammers that have done it. It is the multitude of small hammers that stay and keep at it, that stay year in and year out, through thick and thin, through rains and torrid dog-days, through plague, and small-pox, and cholera, and fever and famine.

All honor to the commonplace missionary, who is nothing of a celebrity; but who is nevertheless a working tool of the Almighty. He is a multitudinous person. There are over 1,500 of him in India; over 2,600 in China; and nearly 600 of him in Japan. He is to be found almost everywhere, in the great cities, up and down the river, off in the jungle, in the towns and villages, running risks, taking the chances; "in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness, and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; and besides that which cometh upon him daily the care of all the churches."

Perhaps he came out when young, when his step was elastic, his hair black and glossy, and his cheek full and rosy. Now he is old, his step is feeble, his hair is white, his cheek is furrowed.

"And the mossy marble rests
On the lips he has pressed
In their bloom."

Ask this ancient man and he will tell you that the gospel is long. Missions are not an autumn manœuvre, but a long drawn campaign. Heathen camps do not surrender at a boatswain's whistle. He will tell you that you must live in among the people, that you must come to know them through and through, before you will know how to wage war upon their idolatries. He will tell you that churches of Jesus Christ are not matured into steadfast, enduring bodies by the dews of a single night. The man that would plant a living and virile Christianity must summer and winter among them, must watch and foster their growth, not as one marks the growth of a summer-squash, but as he follows the uprise of a giant oak. Kipling says:—

"The captains and the kings depart,
On dune and headland sinks the fire."

So too they come and go—these lordly kings of thought—on dune and headland sinks their genius flash of fire, and heathenism remains

unscathed, hardly a scratch on the surface so far as their raids are concerned. Cooks, and Drummonds, and Barrowses may come; and Cooks, and Drummonds, and Barrowses may go; and, if that were all, the heathen would move on forever.

But it is not all. The ordinary missionary is there still. He turns out in force and gives the "big-gun" the best backing he has; he extends to him the hospitality of his home; he interprets for him when needed, he explains things to him that he does not understand; he posts him in important unknown matters; he sets him on the right track for the discovery of truth; he puts him on his guard against mistakes; he protects him from all sorts of native sharpers, and, when at last he is ready for his departure on the morrow, takes charge of the proof-reading of his six encyclicals, helps him get his baggage on board, bids him a cheery God-speed back to his native land, and then himself goes back to do the real work of saving a lost heathen world.

Quite a difference of experience now awaits the two men. The one, after his Summer tour, goes back to the public platform, where he is welcomed as a conqueror, an authority on all the ins and outs of missions, an arbiter of all difficult missionary problems, an instructor of the foolish, a teacher of babes in things which he has picked up from the missionaries themselves—invitations pour in upon him and he is the man of the hour. The other returns to his stifling heat, to his murky atmosphere, to his crawling insects, his buzzing flies and myriads of mosquitoes, approving himself as a real missionary of God "in much patience, in afflictions, in necessities, in distresses." Paul puts this last word in the plural, for distresses are not one but many. Some experiences that Paul had the average missionary is fortunate enough to escape. Stripes and imprisonments are rare, But as for the rest, what the apostle there enumerates may be taken as entering largely into the make-up of ordinary life. He is in tumults, he is in labours, he is in watchings, he is in fastings. He is working his way slowly and steadily along, gaining an inch at a time "by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers and yet true, as unknown and yet well-known, as dying and yet alive, as chastened and yet not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things."

This catalogue of the sorrowful Paul is not descriptive in some of its details of the well-to-do minister at home, who has been abroad just to see. There is no reason why it should be; it is matter of

gratulation that in some lands Christianity is so far triumphant that the picture in its fullness is no longer possible; but in every line and every dash, and every stroke of the pen, it is a true picture of the *average* missionary experience of those engaged in planting Christianity in the poison-breeding morass of heathenism.

This article is not written to disparage the occasionals, and the transients, and who are also the evanescents; but it is to claim due honor and proper dividend for the regulars and the reliables. A mark has been made and is being made and will continue to be made until some day heathenism will come down suddenly like the wall of Jericho. When that comes about, the great operators will not be the silver-tongued orators, but the men of persistent plain speech. Joshua had both silver trumpets and rams' horns in his military band when he girdled Jericho; but it was the rams' horns that brought down the walls. Listen to your silver trumpets; but don't disparage your rams' horns.

Report of the Chefoo Industrial Work.

BY MRS. JAMES MCMULLAN, CHEFOO.

HAVING now had some experience as to the practicability of industrial work in China and its use as a means to evangelistic work, I think our missionary friends may be interested to hear how we have carried it on in this district.

The extreme poverty of the people surrounding them called forth the practical pity of Rev. and Mrs. Geo. Hayes, in the year 1894, and they commenced to teach photography and fruit preserving to the men, and Torchou lace to the women. The work was scarcely started when these friends had to leave for America, and, their return being uncertain, my husband and I were asked to take it up, which we did during the summer of 1895. I first gathered together the few women (about six in number) who had already learnt the lace making, and from them taught myself what they knew. But as the patterns were of the simplest, and only a very small variety, I immediately sought means to increase my knowledge, which I quickly transferred to the women and girls, who were eager to gain a means of livelihood.

During the first two years we had necessarily to expend a good deal of capital, and lost considerably through my insufficient knowledge of what good and saleable lace should be like, as well as accepting work which was absolutely useless on account of its

inferior character. Besides this I found that after distributing silk thread to the women, they would set it aside in their homes until it became unfit for use, using their pillows to teach others, from whom they obtained a few cash. As the pupils thus taught were satisfied with a scant knowledge, I soon found to my discouragement that a quantity of very imperfect and soiled lace was being introduced into the market for sale by energetic Chinamen who advertised it as being made under my supervision. This naturally injured our sales and we at once saw the need of getting special labels prepared which we wrap round each piece of our own lace as it goes out.

In the Autumn of 1895 I began to train a Christian woman, with large feet, to become teacher, and early in 1896 opened our first school in a village whose inhabitants were hostile and unwilling to receive me into their homes. We commenced with very few scholars, and it was some months before the parents gained confidence to send their girls, especially as half the day was to be set apart for the pupil's spiritual education. However, they soon saw the advantages to be obtained, and the school gradually increased until we have now 23 scholars and have had to refuse applicants. Our methods of carrying on the school are very simple. Girls above six and under 14 are admitted. The whole of the forenoon until 12 o'clock must be devoted to studies and spiritual exercises, after which hour they may begin work and continue it until dark. The roll of attendance is taken during the morning and a mark given to each girl who appears with tidy hair and clean face. No girl who does not attend the morning studies is allowed to work lace in the afternoon and should she be kept home in the forenoon she has to study the latter half of the day. This rule was found necessary as the mothers at first preferred to send the girls only during the working hours.

The teacher is responsible for the morning studies as well as to see that only good work is produced. Each girl is given patterns of lace according to her age and ability, for which she is paid by the amount she does. Some of the scholars have now become so proficient at the art that, only working half days, they are able to earn about 2,000 big cash per month, or even more.

Materials for work and all incidental expenses are of course met by us, but the school has become self-supporting in the matter of paying the native house rent, teacher's salary, firing and prize giving.

Early in 1897 we opened another school in the same village for which plenty of pupils were forthcoming. This school is conducted in the same way as the lace school but the industry is *knitting*. This work has also given us some encouragement and during the

past winter we have carried out quite extensive orders for knitted underwear of every description. Of course to bring these schools to the standard they are at present, has meant hard work and constant attention. The two women teachers though Christians and exceptionally intelligent and industrious need daily supervision, and all matters of discipline and school government are referred to me.

I visit the schools Sunday, Wednesday and Friday mornings, as on these days I have classes with the girls; on other days I attend during some hour in the afternoon to inspect and advise concerning the work.

The Sunday service is especially interesting, and well attended by all the scholars and some of their mothers. This service continues for two hours, as the girls repeat portions of Scripture, chosen by themselves, for which they get marks, and prizes at the New Year. The Wednesday class is for girls over fourteen, who will soon be leaving the school to become wives, as I feel they need special training to prepare them for their future.

The girls are encouraged to repeat Scripture and also to purchase their own Bibles, which I am glad to say most of them have done. A book which has cost them some self-denial is of more value to a native than one which is given them.

Some of the bigger girls can repeat about half of the New Testament by heart, which will be of inestimable value to them if they are placed in heathen homes where the Bible is denied them. One of the Lace-school girls married last year into a heathen home. She commenced to read her Bible and sing hymns in the evening, as she had been wont to do in her own home; instead of forbidding her, the husband seemed quite delighted to find his bride knew so many characters, and listening to her he became interested and began to read for himself, which has led him to see the folly of idolatry, and he promises his wife that no heathen worship shall be permitted in his home in the future, which is certainly a good step in the right direction.

In connection with our Industrial schools we have a penny bank system. From all the scholars' earnings we deduct 10 % which sum is entered into a small bank book which they hold and return with their work. This same book corresponds with a bank ledger of my own—the amount we put by for the girls to be drawn out only at a time of serious illness or for their marriage, when we return it with interest. The idea of this bank is to preserve some of the girl's earnings for their own personal use instead of allowing it to be all used up by their parents. It also gives us a certain hold upon the scholar as she would not be taken from the school until a satisfactory reason permitted the bank money to be withdrawn.

We give prizes at the Chinese New Year for Scripture, reading, writing, good behaviour, tidiness, etc., in the form of materials for dresses, and shoes. The scholars have so learned to have their lessons and work that during the two months' holiday in the year the teachers have some trouble in keeping them from the schools. The mothers, too, are becoming more and more interested in their children's welfare and welcome me very warmly in their homes. Had we opened a girls' school in this village where only books were taught I believe our pupils would have been *nil*; whereas, by the aid of industrial work, the prejudices of the people are broken down, the girls are taught cleanliness and assiduous habits, and the half-days' studies, though sufficient to shew good results at the yearly examinations, are not long enough to become irksome. We have now 40 scholars—all from one village, which is encouraging when we take into consideration that they get no food or other gratuity—simply wages in return for their work.

My husband superintends the Fruit Preserving Factory, which gives employment to a number of men and boys, and he has lately started a new branch of industry, viz:

BRUSH MAKING.

This promises to be very successful, and the first brushes produced compare very favorably with foreign made goods. In this industry already 15 apprentice boys, three men and one overseer are employed. They come from the poorest homes and are very thankful to gain a means of earning money.

My husband feeds them, besides giving them a small wage according to the quality and amount of their work. They commence at 7 a.m. and work until 9 o'clock, when they attend morning worship, after which they eat rice and resume work until 5 o'clock when they cease and begin their studies, which my husband superintends with the aid of a Chinese teacher. Thus in all our work we combine the spiritual with the industrial, the one helping the other.

Of course in every branch of industrial work much discouragement, and probably much loss, will be met with at first, but with patient, plodding perseverance, and a firm trust in God's guidance as to the industry chosen and the best methods of carrying it on, we believe that industrial work will greatly advance the missionary cause in China.

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by Rev. S. I. Woodbridge.)

(Continued from page 137).

VOL. II. PRACTICAL.

CHAPTER I.

Beneficial Knowledge.

Study begets knowledge and knowledge strength. Confucius says, "Although foolish, one may still obtain a clear perception of things; although weak, one can become strong." There never yet has been a country which became powerful without knowledge. A man by his own strength alone cannot successfully combat a tiger, but by his intelligence he can devise means to entrap him. The strength of a single man is inadequate to resist a flood, or push down a mountain, but his brain can suggest appliances that will arrest the one and cleave the other. Knowledge is wonderful!

But is it true that western people are intelligent and that the Chinese are dull? Let us see. The continent of Europe consists of many countries, each confronting the other in hostile array, with no balance of power, and resembling a number of fierce tigers herded together, with dripping jaws, each eagerly awaiting an opportunity to tear and devour. Every effort is made by each to increase its power, and every muscle is strained to the utmost to obtain some advantage over the neighbouring country. The rulers call into action every agency that money and means can employ for the attainment of superior strength, and move heaven and earth to accomplish their purpose. Lying near together, the countries of the west are in direct communication with each other by rail and boat; rapid transit furnishes facile communication and produces rapid results. Close and constant competition has wrought a complete change in the aspect of Europe within the last thirty years. Proximity, armed, hostile and watchful, has made European countries what they are to-day; for one will learn considerably from a keen competitor without much effort. In the period of China's history known as the "contending states," when the countries were amalgamated into one on the east of Asia, our people became very expert in the art of war, but our neighbors were the wild tribes near the

sea and the Thibetans of the desert, whose education and government were inferior to our own. The old methods which China used centuries ago to keep these neighbors under control, and which were adequate for those times, have never been changed except for the worse! And we are in contact with the west! What marvel, then, that we find ourselves inferior to foreigners in every respect! If a proper intercourse with Europeans had begun in the reign of the Emperor Kien Lung, at which time foreigners were not disdained, the government was stable and no attention was paid to effete counsels; when the ministers had some discernment, and the country was not poverty stricken, we feel confident that an envoy should have been despatched abroad to learn from foreign countries. Had this been done then, the envoy would have returned to put us on our guard and to mortify our silly pride, and we might to-day have excelled European countries in every way. What really happened? Towards the close of the reign of Tao Kwang, when we began trade with the west, we had recourse to arms, although at that time Europeans were at the height of power and the Chinese people were weak and stupid! China received a crushing blow. Still she would not awake from her stupidity. Then the T'ai Ping Rebellion broke out and China had no time to concern herself about foreigners. It is true that commissioner Lin began to prepare some books relating to western countries, but he did not finish them. Afterwards, Tsen Wen-cheng sent a few students abroad, but they remained only a short time, and did not complete their education. Wen Wen-chung established the T'ung Wen College in Peking, and proposed the despatch of Chinese consuls to different countries. But he was only *one*,—a man ahead of his times among many truculent and obstructive "moss backs."

China received her first warning in Formosa when the aborigines rebelled, the second in the Liu Chien Islands, the third in Ili, the fourth in Corea, the fifth in Annam and Burmah, and the sixth in the Japanese war, and the country is now in extreme danger. These warnings have been sent by heaven to open the eyes of the Chinese, and the Chinese officials and people elect to remain blind, stubborn and proud as of old. What more can I say?

At the present time it is imperative that Chinese rulers should be thoroughly versed in governmental policy, laws, political economy, commerce, etc; that the farmer should know about the selection of seeds, the adaptation of soil, farming implements and fertilizers; that the workman should be skilled in the use of the best tools and the selection of materials; that the merchant should seek to discover new lands, to manufacture new goods, and to become acquainted with the state of the markets both at home and abroad; and that the soldier should become familiar with ships, arms, forts, batteries,

target-practice, and other subjects. All this is not what is called "dangerous knowledge" in the Book of Rites, but is really beneficial to a stable government, and would contribute to education, enrichment and strength. But China still observes the "old custom" along these lines, and is not willing to strive after something useful, because it is novel, and if we do not change soon, what will become of us? European knowledge will increase more and more, and Chinese stupidity will become more dense. We shall be marked as the sure prey of the west; foreigners will still trade with us as before, but China will play a losing game, and get only chaff whilst her competitors garner the wheat, and we shall really, if not openly, become the slaves of westerners. Not only this, the foreigners will suck our blood, and worse than this, pare the flesh from our bones. To end the tragedy they will swallow us down, body and soul, at one great gulp, and gloat over the deed!

Knowledge alone can save us from destruction, and the literati ought to take the lead in the matter and instruct the farmer, the workman, the merchant, and the soldier in their different spheres; but if the educated class remains ignorant how can this be done? If the Chinese will not learn the true principles of government, all else will be useless. Knowledge is power, and although a country may be weak, still if it possess but a modicum of knowledge, the enemy will not be able to completely overthrow it; although that country may be in danger, the race will not be extirpated.*

How shall we obtain knowledge? First, by putting away all that is *wang* (妄), and by this term we mean stubbornness, empty form and pride. Secondly, we must get rid of *ken* (苟), that is, our slipshod, drifting habit of depending upon mere fortune for success. Unless we free ourselves from these, all that is left for the Chinese is to become

"like dumb driven cattle,"

or like the grass that is trodden down by man. The strength of foreign countries and the weakness of China have been clearly demonstrated to us within the last three years. The literati at the ports have been reading the *Wan Kwok Kung Pao*,† studying certain works translated by foreigners, and associating with the foreign missionaries. Gradually we have found out that the knowledge possessed by the Chinese cannot compare with that of Western people. Discovering this, there are some who lay the sin of withholding the

* India is a dependency of England; *Hao-han*, *hoh sah k'eh* belongs to Russia; Africa is divided among England, France and Germany. These countries perished through ignorance. America formerly belonged to Great Britain, but gained her independence through knowledge. Cuba belongs to Spain but still strives for freedom, because she is not hopelessly stupid.

† "The Review of the Times," a monthly magazine published in Shanghai and now edited by the Rev. Dr. Allen. Translator. 老子曰有道者非以明民將以愚民.

truth from the people at the door of our former Emperors. For the benefit of these "stupid people," we offer the following remarks. It is a mistake to assert that Chinese government is founded on the pernicious teaching of Lao-tz which was adopted in the turbulent reign of the Book Burner, and which may be stated in the words of the founder of Taoism: "Truth possessed by the government is not to be employed in the enlightenment of the masses, but is to be used to darken their understanding." The Han dynasty made every effort to restore the books that Ts'in Shi-hwang destroyed; the Emperors honored the six classics, advanced able and worthy men of note in their own domains, and sought to profit by the good in other countries. This certainly was not "darkening the understanding" of the people.

The Tang dynasty instituted a system of examinations embracing a study of over fifty theses, and the Sung established colleges and military academies in the principal centres. In the third year of the Emperor Hung Wu the triennial examination halls were opened, and in order to pass, the students were required to understand writing, arithmetic, riding, archery and law, in addition to the classics. Nor is this befooling the people. From the Sin dynasty to the present time a knowledge of poetry in addition to the classics has been required, simply to test the capabilities of the recommended candidate. Whilst we admit that this method has its defects, still it is not darkening the understanding of the people. And our own holy dynasty, whilst possessing works on mathematics, astronomy, geography and agriculture, has provided for the translation of foreign books, established manufactories, arsenals and naval boards, and has frequently sent students to America, England, France and Germany to study common law, mining, naval and army tactics, railroading, etc. The Tsung-li Yamen has printed books on law, science and other subjects, and the Shanghai office has issued over seventy different works that have been translated from foreign sources and that embrace in themselves a library of universal knowledge.

The court has ever been desirous of breaking the spell of ignorance by which the people are bound, and hopeful that the officials would themselves learn something that would benefit the country; but these have looked upon the new learning with contemptuous disgust and refused to modify their old ideas. Consequently, there has been no wide-spread translation of books, and no true enlightenment among the people. The greater part of those who went abroad were not bent on learning, hence no real good came of sending them from home. In this way these delinquents recompensed the favour of the court! Just as an ungrateful and disobedient son, sent to

school by his fond parents who spare no expense and begrudge no outlay in providing an abundance of good books and excellent teachers, idles away his time, deceives his instructors and grows up in ignorance and poverty. Then he accuses his father and mother of neglect! This is the aspect of the case to-day.

Many of our Chinese no doubt extol foreign learning to the skies, and even go so far as to assert that our government and customs do not possess one redeeming feature. Such scoffers we cannot count as human beings. What! Cast reproach upon our own fathers and grandfathers, and impute fault to our honoured, hoary-headed chiliads? Among all our Chinese dynasties of Emperors and Kings has there not been one ancient solitary reign of benevolence? During all these generations has there not been one general, one minister, one scholar that deserved the name? And pray what education could the Western countries boast of two thousand years ago? and what system of government?

Notes and Items.

DR. Parker has had the translation of the last edition of "Loomis' Differential and Integral Calculus" in manuscript for more than two years, but delayed sending specimen chapters of it to the Publication Committee till the Analytical Geometry should be published. The specimen chapters would have been sent out last winter but Dr. Parker was unfortunately called home to America, on account of the illness of Mrs. Parker, and was obliged to defer action till his return last month. These chapters have now been sent to the Committee and as soon they approve, the book will be put into press. It will be a valuable contribution to our mathematical series.

Missionaries attending the Triennial Meeting will receive the usual 20 per cent. reduction on steamer rates. We have not been able to secure better terms.

All who expect to attend the Triennial Meeting of the Educational Association and desire entertainment in Shanghai ought to communicate *at once* with Miss L. A. Haygood, 4 Thibet Road, Shanghai, who is arranging with the ladies of Shanghai to receive guests into their homes.

Educational Association of China.

MEETING OF EXECUTIVE COMMITTEE.

The Committee met at McTyeire Home, Thursday, March 23rd, at 8 p.m., and was opened with prayer. Present, Rev. J. C. Ferguson, Chairman, Miss L. A. Haygood, Rev. A. P. Parker, D.D., and Revs. Paul Kranz, W. N. Bitton and J. A. Silsby.

The Committee spent the evening in considering arrangements for the Triennial Meeting to be held May 17-20, 1899.

It was arranged to have a preliminary "Recognition Meeting" and Reception, at McTyeire Home, on Tuesday evening May 16th, to which all missionaries are invited. Mr. Ferguson, as Chairman of the Executive Committee, was asked to preside at this meeting.

Committees on Programme, Entertainment and Securing Rates on Steamers, etc., reported progress, and the completed report is to be circulated in a few days.

J. A. SILSBY,
Secretary.

Third Triennial Meeting of the Educational Association.

PROGRAMME.

FIRST DAY.—WEDNESDAY, May 17th, 1899.

Morning Session, 9 o'clock.

1. Opening Exercises, conducted by the President, ... Rev. D. Z. Sheffield, D.D.
2. Organization.
3. Reports of General Officers and Committees.

Afternoon Session.

1. Address:—The Educational Problems of China, ... Rev. A. P. Parker, D.D.
2. Short Addresses on the above Subject, by Rev. Timothy Richard and Rev. C. W. Mateer, D.D.
3. An Examination Board for China, ... Rev. Ernest F. Gedye, A.M.
4. General Discussion, opened by Rev. J. Lambert Rees and Mr. C. D. Tenney.

SECOND DAY.—*Morning Session.*

1. The Aim of a Christian School in China, ... Rev. W. M. Hayes.
2. Short Addresses on the above Subject, by Rev. F. L. H. Pott and Rev. S. Couling.
3. Course of Study in Higher Schools: Short Addresses on the following subjects:—
(a) Chinese Studies, Rev. J. C. Ferguson; (b) Foreign Studies, Rev. Geo. Loehr; (c) Religious Studies, Rev. J. C. Jackson; (d) Physical Training, Mr. F. C. Cooper; (e) Preparation of Studies, Miss Hattie Noyes.
4. Discussion of the above Subjects.

Afternoon Session.

Elementary Education: (a) Day Schools, Rev. G. S. Miner; (b) Course of Study, Miss J. Atkinson; (c) School Buildings and School Finance, Rev. R. T. Bryan, D.D.; (d) Teachers and Books, Mrs. R. E. Abbey; (e) Day Schools as Centres of Christian Influence, Miss R. M. Elwin.

General Discussion.

Evening Session.

General Subject:—How can this Association Best Assist in Introducing Christian Leaven into the Life of New China?

1. A Moral Basis for the New Learning Rev. D. Z. Sheffield.
2. Christian and General Literature... .. Rev. Y. J. Allen, D.D.
3. Plans for the Future Rev. G. B. Smyth.

THIRD DAY,—Morning Session.

1. Scientific Training Rev. F. D. Gamewell.
 2. Theological Schools The Bishop of Victoria.
 3. Medical Schools J. G. Kerr, M.D., LL.D.
 4. Anti-Opium Instruction in Schools Miss L. M. White.
- Discussion, opened by Rev. G. A. Stuart, M.D., and Rev. A. J. Plumb.

Afternoon Session.

1. Girls' Schools:—(a) Course of Study, Miss E. J. Newton and Miss Gertrude Howe; (b) Social Problems. Miss L. A. Haygood.
 2. The Shanghai Chinese Girls' School Mrs. Timothy Richard.
- General Discussion, opened by Miss Marietta Melvin, Miss Allen, and Miss Mary E. Cogdal.

FOURTH DAY,—Morning Session.

1. Education in the United States, John Fryer, LL.D.
2. Reports and Unfinished Business.
3. Elections and Resolutions.
4. Closing Exercises.

The minister who succeeds today is a man who knows how to use his people to the best advantage. He does not attempt to do everything himself. The more work he gets out of others the better the people will like it, and the more time he will have for study and work which no one else can do. That, however, will necessitate a knowledge of human nature. The minister must know men, as well as books. If he knows God, the Bible, and man, he is in league with a triple alliance which will insure a glorious success. Sometimes you will hear "organizations" talked against flippantly. "Organized to death" is a phrase often used. Well, it all depends upon who is at the helm. If the preacher in charge is lacking in administrative ability, he may not be able to handle with effect even one "organization," but if he has the "gift of government," of which Paul speaks, or as the margin reads "wise counsels," or in common parlance "common sense," he has every department of his work thoroughly organized. He knows how to utilize everything and every one within reach. He has that peculiar skill or faculty which we call tact, which is worth more than a fortune to any preacher who has it.—*Christian.*

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Provincial Executive Committee of the Anti-opium League in Fuhkien is, Revs. G. S. Miner, C. Hartwell and F. E. Bland.
X.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Many will thank God for Dr. Ashmore's helpful paper. His experiences throw light on the perplexities occasioned by the inveterate tendency to parasitism, so easily encouraged, so hardly overcome.

Let me add a consideration, in a nutshell. Conversion is an economy: it is cheaper to be a Christian than an idolator. This ought not so to be. The money, strength and time once spent, directly and indirectly, in non-Christian religious services should now be devoted to the activities of the Church. This as a minimum.

Faithfully Yours,
道生

形肉, 肉質 IN C. S. VERSION
OF THE NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The missionaries who will look into 朱夫子's writings, where 形氣 and 氣質 occur so frequently, can perhaps understand why Dr. Chalmers and I tried to render the important scriptural term σαρξ with 形肉 and 肉質. By connecting 形 and 質 with 肉 we coined a new term, more handy for the theological use than 肉體. 體 is a too heavy, unwieldy char-

acter which cannot be spared from its already too many uses—body, limbs, embody, etc.—to help 肉 to render σαρξ.

Yours truly,
MART. SCHAUW.

BRITISH MISSIONS FALLING BEHIND
IN CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There are two ways of carrying on mission work: one is to put missionaries to work among the poor and the non-influential; the other is to work among the influential classes so as to get them in turn to elevate the poor—one takes hold of the short end of the lever; the other of the long end.

The British Missions, with few exceptions, have devoted their main strength in education to the non-influential, giving only primary education and refusing to teach English, while some of the American Societies in education are devoting themselves to the influential classes giving them superior education; and the Methodists are teaching them English. The result is that in the educational reformation going on in China now the Methodist and Presbyterian missionaries of America are sought after to superintend the new education of China, and therefore have the chief control of the rising youth of China. It is to be hoped that this will open the eyes of those Societies who have hitherto refused to grant liberty to their missionaries to open schools worthy of Christendom and worthy of the high civilization of China, and who have neglected to follow those lines which God has shown to be most effectual in all ages.

As British Societies have generally opposed these methods they

must not complain now if they are reaping only what they have sown. The old fashioned charity schools and ragged schools supported by Missionary Societies in China are fast passing away. The Chinese do not want them and will not support them. Useful profitable education of course will win the day here as at home. Secretaries and Directors of Societies should, like business men, visit China oftener than they do—in order to be up with present needs and to produce better results. The following analysis of the Programme of the Educational Association in China will show its estimate of the

relative strength of British and American educational forces.

Analysis of list of missionaries to take part in the Third Triennial Meeting of the China Educational Association, May, 1899:

Denomination.	Belonging to Amer. Societies.	Belonging to Brit. Societies.
Methodist and Wesleyan. }	14	1
Presbyterian. }	7	1
Congregational. }	4	0
Episcopalian. }	3	2
Baptist. }	0	3
Belonging to Missionary Societies. }	23	7
Employed by Chinese Government in educational and literary work. }	4	1

American Total, 32 British Total, 8

OBSERVER.

Our Book Table.

As the volumes of the Conference Commentary on the New Testament are so large, and postage so expensive, a correspondent suggests that orders be sent to the Mission Press by the delegates to the Educational Association which meets in May. As a simple exposition of the New Testament it meets the long-felt need of a text-book for schools.

We have just received the annual Report of the Hankow Tract Society, for the year ending December 31st 1898. The circulation for the year shows an increase over the previous year of nearly a quarter of a million, the figures being, 1897, 1,228,646; 1898, 1,470,699. It is impossible to compute the good done by this Society, and it is a pity that at this juncture they should be short of funds. But the Appeal of Dr. John, the President, which was published in the last number of this Journal, will doubtless stir the hearts of not a few to respond to this great need. The Report is full of interest through-

out, and closes with a list of the publications of the Society.

"STENT."

In reviewing recently the new edition of Stent, I wrote only of the work of the Editor. But as important as is the Editor's work, it is not the whole of a book. To be sure a Bible would remain a Bible if never so meanly printed and bound. But what a work for England and the World has been done by the Oxford Press! The Bibles that go out from that Press, and that are read around the world, are the perfection of the printer's art, and the joy of all that possess them.

The new copy of Stent lying on my desk in beautifully printed in clear type, and well bound, with leather back and corners. It ought to last as long as its buyers and readers, while it must give a constant and definite pleasure to handle and read it. And in this respect it gives me great pleasure to commend the book.

CHAUNCEY GOODRICH.

Report of the Medical Missionary Society in China, Canton, for the year 1898.

The sixtieth annual meeting of this Society was held in Canton, at the house of Messrs. Shewan, Tomes & Co., on the 18th of January, 1899. Twenty-nine were present. Rev. R. H. Graves presided. We clip the following:—

"The work of the Society has been carried on without interruption, though the prevalence of bubonic plague for several months diminished the attendance at the hospital. The nominal fee paid by most of the out-patients has in no way been a hindrance, but rather a help, as nearly one hundred and sixty dollars was received from this source. New bath and laundry rooms have facilitated the work, and prove a great convenience. The river front improvement is also worthy of mention and gives the premises a more pleasing appearance. The evangelistic work has been attended with encouraging results. The visible results are small, however, compared with the influences that have gone forth among the many thousands who attend the hospital."

S. I. W.

In His Steps, By Charles M. Sheldon, pp 292. The Advance Publishing Co. Chicago, 1898.

Judicious readers who do not wish to imitate the oyster in taking in everything which happens to float forward, are in the habit of postponing the perusal of a story until such time as the verdict of other readers has made it likely that the tale is worth reading. This point has been reached some time ago in the case of the 'sermon-novel' the name of which stands at the head of this notice. At the beginning of January the Advance Publishing Co. announced that the sales of "In His Steps" had then reached a total of 329,000 copies, and that the total sales of Mr. Shel-

don's stories for the year 1898 had been 367,741, or somewhat more than a thousand per day. This particular tale has recently attracted considerable attention in England, where Dr. Clifford is said to have preached a notable sermon about it. Those who take it up will want to finish it, and a considerable percentage of its readers will probably be moved to recommend it and perhaps to hand it to some one else.

The central idea of the book is the revolution which came into the life of a very ordinary minister by the conception of carrying on his work as The Master would have done it were He in the same place. This revolution is propagated in the church where the minister worked, and in a larger one in Chicago by transmission of influence, until a wide circle has been affected by it in vital ways. The questions raised by the persons introduced would be differently answered by different individuals, but the important matter is to have the questions get a hearing at all. If they could be made living issues in our Chinese churches, they would revolutionize most of them, as the church in Raymond was revolutionized. The cloth bound edition is \$0.75, and the paper-covered one only \$.25.

A. H. S.

盛世危言, A Review.

It is six or seven years since this book first saw the light, but apparently its day has just begun, for it deals with the habits and customs of foreigners, who are each year pressing more determinedly into the Empire, and whom it has long been impossible to ignore. The great Chang Chih-tung has written a book in which he discusses their affairs, creating a keen appetite for further information, and so "Words of Warning to a Prosperous People," though written by one holding no official position, is daily growing

in popularity. All my young friends who have any pretension to literary tastes confess to having read it. At a recent prefectural examination every available copy was sold long before the students left for their homes. Its circulation cannot but injuriously affect our influence as missionaries, and therefore with the kind permission of the editor I present the readers of *THE RECORDER* with a hasty review of its contents.

The author, a man of parts, with a facile pen, and a good education, is a merchant who has been fortunate or unfortunate enough to have seen something of the world. His work is a dissertation on foreign countries—education, newspapers, parliaments and senates, the benefits of travel, international law, prisons and manufactures, being among the topics which he discusses. On the whole his information is accurate, but we are compelled again and again to deny his conclusions and to controvert his statements. I believe however that the author himself sincerely supposed he was only writing the truth. He makes an honest attempt to be an impartial pleader, and only fails because of his strong and inveterate prejudices. This makes his book all the more dangerous, and throughout he is an uncompromising opponent of Christianity, although, as we shall show later, he is quite willing to accept instruction from Christian teachers when they are speaking on other subjects than doctrine.

Very caustic is his chapter on the condition of the Chinese laborer abroad. He is, he says, nothing but a down-trodden, much-abused slave, who enriches not himself but his master, and this, though more than one war has been fought by Western countries to abolish slavery. Singapore and Penang are cited as being exceptions to the general rule, but, lest Britons boast that the English flag always means

liberty, he in another place instances the condition of the Chinese in the colony of Queensland as an illustration of the gross injustices to which his nationals are subjected abroad. To the sufferings of his countrymen in Peru he devotes an entire section, written with a pen steeped in gall, and his statements, damaging though they are to the prestige of the foreigner for dealing out even-handed justice, has probably some foundation in the facts. From his knowledge of the Chinese in California, however, the reviewer can affirm that some of Mr. Cheng Kuan-ying's statements on this matter are little less than gross exaggerations. Nowhere, for example, does he give the slightest hint that his fellow provincials are as a rule far better off abroad, both socially and financially, than they could possibly have been had they remained at home. The careful and thoughtful reader might of course draw this inference for himself from the writer's complaints at the restrictions placed on Chinese immigration into many countries, but Mr. Cheng should have frankly stated the facts.

The chapter on the relations between foreigners and Chinese is an amusing satire of both parties. Nothing will turn the former aside from his purpose, while the latter, says Mr. Cheng, with a suave simplicity that we cannot but admire, is content that the stranger should eat all the sugar while he himself feeds on the refuse. For this condition of things our author blames the Chinese mandarinates whom he accuses of timidity, ignorance of foreign affairs and of general incompetence. Had this chapter been written after instead of before the Japanese war one wonders what the writer would have had to say of the actions of the Germans in seizing Tsin-Tau, the English in taking Wei-Hai-Wei, and the conduct of the Russians at Port Arthur. Certainly

his remarks would have been more interesting and perhaps more instructive also than any of the numerous newspaper articles that have been written on this section of recent history.

As I have said, Mr. Cheng takes no pains to conceal his hatred of Christianity. But for it, he says, there would be no war. He tries to prove this assertion by misrepresenting the issues that have led Europe into war during the past twenty or thirty years; but evidently his knowledge of European history does not extend farther back than, say, the fifties, or he would not have omitted the wars of the Crusaders in the twelfth and thirteenth centuries, or the surrender of Constantinople to Mahomet in 1453 A.D. All of China's troubles have arisen from the presence of merchants or missionaries, especially the latter, who are not confined to the ports but spread themselves all over the Empire. Christianity, moreover, would never have been introduced into China but for the superiority of foreign implements of warfare, and now that it has established itself the protection it has secured by treaty for its converts is used to screen wicked and infamous men from justice. Many enter the Church for the express purpose of developing their nefarious schemes under the protecting banner, and the missionaries aid them in their evil designs. Mr. Cheng is however careful to discriminate between the protestant and Catholic branches of the Church. The former he absolves from the condemnation of his wholesale strictures, even citing as missionary authors worthy of commendation Dr. Allen, Dr. Fryer, Dr. Faber and the Rev. Timothy Richard. From the works of the latter he makes several quotations.

I conclude this short notice of what is after all an able book, with an extract from the first chapter—

perhaps the most anti-Christian in the whole work. After briefly summarising the ordinary views on cosmogony, Cheng continues:

"Westerners do not know the true doctrine, and are moreover hampered by their prejudices. Jesus sought to benefit men by exhorting them to righteousness, but, alas, his excellent intentions were not realised, for some of his followers, recklessly using his name to give colour to the inventions of their evil hearts, added a mass of vulgarisms to the (Christian) books, selected a few of the surface truths of Buddha and Lao Tze, borrowed the deceitful terms 'heaven' and 'hell' and mixed the whole with the tenets of the Mahomedan barbarians, and who knows what else. Moreover they deny the existence of demons and gods (鬼神). If these are not, for whom then is heaven and hell? Full of devious and involved contradictions are these teachings, and there is no direct line of reasoning in them. When we enquire what is the source of all this we find that it has originated with lovers of mischief. Surely no intelligent person will be deceived. From the beginning of time even until the present moment the universe has been enclosed by the The Law (道) and all things have been produced by it. How then can anything which has come afterwards be compared with it? True, the I King speaks of that which transcends, as well as of that which is the base of matter, but only for the purposes of comparison, *e.g.* if you do not know the small how can you know the great—unless you know that which is visible you will not know that which is invisible. The chapter of the Great Learning which explains the meaning of investigating things, and the section of the Chou Li dealing with mechanics, have both been lost, but the ancients understood science and astronomy. Lat-

er the knowledge of these things flowed West, and therefore China is now far behind those countries in all that pertains to the mechanical arts. Nevertheless *we* apprehend most thoroughly the essence of the whole matter, while *they* have only a superficial grasp of some of its effects. Many of our books disappeared with the Chin and the Han dynasties, and our scholars having no means of learning the art of invention gave themselves to the study of philosophy. Therefore though they have what is tangible, and our possessions seem vague, only in appearance is this so, for the real thing is The Law (道), while the so-called realities of the West are after all visionary, relating only to what is material. They are without what is essential, viz. *tao*. Western peoples may have discovered the truth about physics, chemistry, mathematics, astronomy, geology, and electricity, to all of which Confucius referred but on which he did not enlarge (由博返約) but we have the Law (道) which includes all things. From this we see that in course of time all these diverse sects will return and acknowledge Confucius and Mencius, for when they have gone deep enough into their sciences they will light upon that moral nature given to man by heaven of which the sages taught. Already are they flocking to China from all quarters, and in a few hundred years they will have become one with us in all things."

The ridiculous bombast of Mr. Cheng's reference to Western civilization in this paragraph is a striking refutation of Mr. Diósy's contention in "The New Far East" that missionaries would accomplish the conversion of China most speedily by confining their attention to imparting Western education, leaving the question of religion alone, as the Chinese having once learned the value of occidental

civilisation will of their own accord adopt the religion that has inspired it. Mr. Cheng Kuan-ying is well acquainted with the advantages of all that Western civilization has to offer, his book is a good survey of the subject, but he does not appear likely to very soon adopt the religion of the West, though he would like to see his countrymen adopting many of the Western methods of doing and thinking.

C. SPURGEON MEDHURST.

新約註釋三卷 Conference Committee
Commentary on the New Testament,
3 vols. Presbyterian Press. (\$1.00.)

The publication of this work is one of the most important events which mark the history of missions in China. It is the completion of an enterprise which was inaugurated after prolonged discussion, in which very diverse views were manifested, and, at times, no little heat evolved. The completion of the work, however, shows that there was *light* as well as *heat*, and we venture to think that, when these three portly volumes are examined, all will be thankful that a work conceived amid the conflict of divers opinions has been brought to such a peaceful maturity. It will remain as a monument of the substantial unity of the "Body of Christ" as represented by the various missionary organizations in China; a unity in spirit not the less real because of the diversity of outward form in which it is sometimes manifested.

The completion of this work brings to a successful termination many years of arduous toil. The difficulties of accomplishing a work like this are greatly enhanced by the peculiar circumstances under which it has to be prosecuted. The men engaged upon it are separated by distance—which makes mutual consultation extremely difficult. It has been done by men whose hands, for the most part, were already full

of labors in different departments of work, and upon whom this was imposed as an added burden. Interruptions have occurred—caused by sickness, home-going, and various other things which inevitably come during the course of such an undertaking. But at last the task is finished, and the Christian Church in China has a completed help to the study and understanding of the Scriptures such as she has never before possessed, and for which we all ought to give thanks to Him who enriches His Church “with every kind of blessing.”

This Commentary will be specially helpful to native pastors in their private study and in their public expounding of the Scriptures. The great usefulness of the London Tract Society's Paragraph Bible, to which so many thousands of readers can best witness, may give us some idea of what this work may be expected to do for our native pastors. They have so few helps in the study of the Word that this will come to them as a great boon, and will no doubt be eagerly welcomed and greatly used. Every missionary who has charge of native preachers should see to it at once that he provides each of them with a copy of this useful “Aid to the Study of the Bible.” It will not only help him in the expounding of the Scriptures, but will also enrich the devotional life of both pastors and people if constantly read and studied. Such a devotional study of the Word of God, by pastors and people, is an urgent necessity. In the preface to his exposition of the Sermon on the mount, Canon Gore remarks that “there is no plant in the spiritual garden of the Church of England which at the present moment needs more diligent watering and tending than the practical, devotional study of the Holy Scriptures.” How emphatically true is this of

the church in China! This New Testament Commentary may be made to contribute greatly to this end. We would specially commend it to the attention of those who are organizing Young Men's Christian Associations in this country, in which the devotional study of the Scriptures forms such a prominent feature. In this mine will be discovered treasure well worth digging for, in which many a jewel will be found for spiritual enrichment.

It is obviously impossible in the short space at our disposal, and considering the brief time we have had it in our hands, to review in detail so large a book. Our readers will be familiar with its general plan from the specimen pages which have from time to time been circulated. The text used is Dr. Griffith John's early Wen-li version. It is divided into paragraphs, each with its descriptive heading, and again into sub-sections in which the topic of each is pointed out. Then comes the comment. In this a new and very convenient device has been adopted, namely, that of enclosing within brackets the words to be explained. This makes the work easy of reference, as one can turn at once to any passage without much trouble. Each book is also preceded by an introduction—in some cases very short (too short perhaps), but in others more exhaustive, and giving on the whole sufficient to enable the reader to enter intelligently upon the study of the book. It is moreover a complete reference New Testament.

We have read many of the notes with great pleasure, but it would be rash to expect that anyone will agree with all the explanations offered.

In Matt. iii. 1, under the word baptize, we have this note: “In ancient times men were received into Christianity by pouring water

upon the head to signify the washing of the heart from sin." Though the present writer is no Baptist, yet we submit that if the mode of baptism was to be mentioned at all this is hardly a sufficiently exhaustive statement of the matter.

In Matt. v. 3, we should like to have had a little more definite and up-to-date definition of the meaning of the phrase "kingdom of Heaven." The explanation given is "the true doctrine of the gospel. In this world it is the kingdom of grace, and in the future world the kingdom of glory." This of course is true enough; but considering the fact that during the last few years we have had so many luminous discussions on the subject, which have emphasized the *Righteousness* of the kingdom, bringing it home to "men's business and bosoms," making it something so intensely practical as to cover every relation of human life, physical, intellectual, social and spiritual, we think a better and more practically helpful explanation might have been given. We think we notice too, in the general trend of the exposition of this "*Teaching on the Hill*," rather a tendency to tone down some of the "Logia of Jesus"—to *modify* too much. The Sermon on the Mount will have to be expounded very differently from the traditionally orthodox and conventional manner before God's will comes to "*be done on earth as in Heaven*," and it would not be a bad thing to begin in China. Count Tolstoi, with all his exaggerations, is much nearer the spirit of it than the ordinary orthodox expositor.

We notice, by the way, that another definition of "kingdom of Heaven" is given in the note on Matt. 13. 24. "God's visible *Church*, which is like a field in which the Lord sows good seed." We well know what a battle-field this particular parable has been from very early times and what thorny questions it has given rise to. But

surely the Master's own interpretation should be final on one point at least, when He says, "The field is the world."

Turning to the Epistles we heartily commend the way in which the work has been done. In some instances the Cambridge Bible for Schools and Colleges has been taken as a model, and it would be hard to find a better. We have given us some capital short introductions. The one prefixed to Philippians is a good example. The notes, too, on this Epistle are very helpful, as for instance those on the great classical passage, ii. 5-11. We venture to think that there is a better interpretation of ii. 9, "and gave unto Him the name which is above every name." The explanation given is that the supreme name is "*Jesus*." This however was the human name given to our Lord before his humiliation; but the name here given to Him, the *Supreme Name*, was bestowed subsequent to the humiliation and death of the Son of Man. St. Paul does not say, as Lightfoot observes, that every knee shall bow at the name *Jesus*, but at the name of *Jesus*—that is, at the Supreme name bestowed upon Jesus on account of His humiliation and death on behalf of humanity. The name conferred upon Him, and at the mention of which every knee shall bow in homage, is the name of God himself, "*Jehovah*"—"I am"—a name which marks Him as equal with God the Father—*Jehovah-Jesus*—a name "far above all rule and authority, and power, and dominion, and every name that is named, not only in this world, but in that which is to come."

The standpoint of the Committee which has prepared these notes is a very conservative one. And it is right that this should be the case. In some instances, however, we think that a little more infusion of the modern spirit would have been an improvement. For instance, in the introduction to the Epistle to the

Galatians we are told that St. Paul's first visit to Galatia took place during his second missionary journey. This of course is the old view. But the researches of Professor Ramsay, the results of which have been given to the world from time to time during the last fifteen years, have proved almost to demonstration that the old view is certainly wrong, and that the Galatian Church was established on Paul's *first* journey, and was situated in what is now known as Southern Galatia. Some recognition of this view we think was demanded. In questions involving doctrinal statements it is well to be slow in introducing novelties, but on such questions of geography and chronology, upon which modern scholarship has thrown so much light, it is not well to cling to traditional methods.

The writer of the notes on Revelation had a difficult task, but he has dealt with it judiciously. He reminds us in the introduction that opinion is much divided on the interpretation of this book, but that the importance of the book is that it causes the Church to know "that Christ has ascended and sits

upon the throne in power, ruling all things, and placing all enemies beneath His feet, that He is Head of His Church, worthy to receive all praise." The book interpreted in this spirit cannot but be helpful to the Church in China, which will need in the coming days of conflict to be reminded of Him who is upon the throne, Head over all things for His Church.

In conclusion, the Church owes a debt of gratitude to the men who have given us this valuable contribution to the Christian literature of China, and to the Tract Society which publishes it in such an attractive form and at a price which will make it possible for all native helpers and very many private members to secure a copy.

JAS. JACKSON.

CORRECTION.

In our Book Table for March, in the review of the Commentary on Judges, Ruth, &c., it should have been mentioned that this was the 2nd volume of a series, and the price is 25 cts. a copy instead of "80 cts. or a dollar." The translator, also, is Mr. A. J. H. Moule, not Rev. Arthur Moule.

Editorial Comment.

WE learn that Dr. Chalmers expects to return to China in the coming autumn.

* * *

WE are pleased to learn that the American Bible Society have decided to establish an Agency in the Philippine Islands. The British and Foreign Society, having previously made some preparation for the work, have already entered this new field and are putting to good use the Gospels which they had printed in advance. Dr. Hykes' account

of his visit to Manila has been widely circulated at home, and been extensively copied from by the secular and religious press.

* * *

THE readers of the RECORDER will be pleased to see the account given under Missionary News of the present status of the work of translating the Scriptures into High Wen-li, Easy Wen-li, and Mandarin. The various Committees have labored under numerous difficulties and restrictions, and

although the time seems long since the Conference which appointed these Committees, it is matter of gratulation that so much has been accomplished, and we trust the final results will be such as to recompense the long delay.

* * *

REV. H. L. Mackenzie, of Swatow, writes us in regard to the statistics for the English Presbyterian Mission as they appeared in last month's *RECORDER*, taken from the *Missionary Review of the World*, and sends a partially corrected list which will appear next month. It shows a total of communicants of 5,466, as against 3,790 in the *Review*. Probably there are other Missions which could show nearly as great a difference, and if so, and they will furnish the figures, we shall gladly publish them.

* * *

WE acknowledge with thanks the receipt of the *West China Missionary News*, for February, 1899, being Vol. I., Number I. It is a bright quarto of some 16 pages, hectographed, and from the third page we learn that "It is intended to issue this paper on the first of each month. Subscriptions of half a tael per copy per annum should be forwarded to Mrs. Davidson, Friend's Mission, Chungking." The paper is an outcome of the recent Chungking Conference and will doubtless prove a welcome means of intercommunication between our far away friends in the west of China.

* * *

THE many students of missions who have been interested in the monumental work of Dr. James Denuis on "Christian Missions

and Social Progress," and who have been looking for the appearance of the second volume, promised some time since, will be glad to learn what progress has been made in the preparation of the remaining portions.

The world-wide generalization undertaken by the author has proved a task of such magnitude that it has been found impossible to compress the material into two volumes. The statistical tables were long ago relegated to a supplement, to be issued separately, and since then the expansion of the subject matter of Lecture V., and especially of Lecture VI., on "The Contribution of Christian Missions to Social Progress," has made it necessary to close Vol. II. at the end of the third main division of that lecture, and include the four remaining divisions in a third volume which will contain also the statistical survey, the directory of missionary societies, and the indices of the entire work, making in all three volumes of corresponding size. The sections of Lecture VI. included in Vol. II. are those treated under the first three main divisions, viz., results manifest in the individual character, in family life, and in humanitarian progress. The sections remaining to be treated in Vol. III. come under the four divisions dealing with missions in their influence upon the higher life of society, and upon national, commercial, and religious development. Vol. II., with numerous illustrations from original photographs, will be issued in the Spring of 1899, and Vol. III., when ready, which it is to be hoped will be early in 1900. The author has studied condensation,

but the material has proved more abundant than he expected, and seemed to demand proportionate expansion.

* * *

Mr. Alexander Don of Dunedin, New Zealand, sends us in place of his annual report of mission work among his Chinese flock at that place, a little booklet entitled "Under Six Flags," which is an account of his travels in the last part of 1897 and the early portion of 1898 through Samoa, the Hawaiian Islands, the Pacific States, British Columbia, Japan, Canton and its vicinity, Hongkong, and thence homeward. Mr. Don has been eighteen years in his work, and has a knowledge of it at once extensive and peculiar. He is a keen observer, and endeavors to speak the truth with remorseless courage, no matter whom it hits. This is evident in the later pages in what he says of the behavior of many of the "converted" Chinese when they return to their homes near Canton, ceasing to identify themselves in any way with Christianity. On the other hand there are many of a different type.

Mr. Don has no faith in what Dr. Masters of San Francisco styles "the A B C business," so faithfully pursued, of teaching the Chinese English as a bait to religion. One would have supposed that the meager results realized would have long since put an end to it, but it seems that there is no sign of that yet. The most depressing feature of work for the Chinese on the Pacific slope is the open and hopeless rivalry between six or eight denominations for a small handful of sheep gathered from

among the thousands (as in Portland, Oregon), with which every discriminating visitor must have been struck. Mr. Don put in at the Samoan Islands, did Honolulu under the admirable escort of Mr. Frank Damon, as the rest of us have done, spent some time in San Francisco, travelled to Los Angeles, and through Portland, Seattle, and Vancouver, to Victoria, and thence to Japan and China. With the exception of Los Angeles he found the Pacific Coast most disappointing and even at times disgusting. Its railways, bridges, and baggage-checks, its cities and their signboards, its pronunciation and its Presbyterians, its weather and its women, its missions and its "mush" were all alike difficult of digestion. One is reminded of the dinner-party where "the wine was hot, the soup was cold, and everything was sour except the vinegar."

Prof. Chamberlain has indiscreetly stated that "Japan is the most eastern of all lands," for which Mr. Don rightly takes him severely to task, as an inspection of a good atlas reveals that New Zealand is *just over this side* of the 180th meridian, and is therefore the beginning of all things on this mundane sphere!

Everyone interested in work for the Chinese in lands bordering on the Pacific will gain much information by perusing Mr. Don's notes of travel wherever he may happen to go; but would he mind kindly telling us next time *where* it was that he was born—two thousand miles south of Australia? Our knowledge of Oceanic geography fails us entirely long before reaching this point!

Missionary News.

Bible Revision—Status of the work Dec. 31, 1898.

HIGH WEN-LI.

Rev. John Wherry, D.D., writes, "Before going to America in the winter of 1895-6, I had revised the parts of the New Testament assigned to me the second time, and looked over the rest of the New Testament (except two or three small portions which had not reached me) once. Since my return I have gone over most of my work a third time; and am now, in conjunction with Dr. Sheffield, making the final revision (before the meeting of our Committee) of the New Testament from Matthew onwards. We hope to have the Gospels and Acts and part of the Epistles ready for the Committee's action in the spring. We are sending our work to Mr. Schaub. He will forward it to Dr. Edkins. I trust that at least one-half of the High Wenli version will be ready for the press before Dr. Sheffield's return to America next summer."

Rev. Joseph Edkins, D.D., has finished his revision of the parts of the New Testament assigned to him, viz: The Acts, Romans and Jude. He has revised the following work of the other members of the Committee, viz: Matthew, Mark, John, I. Corinthians, II. Corinthians, Galatians and Ephesians. He is about to take up Luke, so as to have it ready for the meeting of the Committee in the spring. In the Old Testament he has revised the following: Deuteronomy, Joshua, Proverbs, Song of Solomon, Ecclesiastes, Psalms 99 to the end, and Isaiah to the 44th chapter.

Rev. D. Z. Sheffield, D.D., "I have translated the entire New Testament, carefully studying all the renderings by other members of

my Committee that have been sent to me, incorporating everything that I could approve, and have also made use of the various published versions of the New Testament, especially in Wen-li. I have made a special study of everything from Dr. Chalmers and Mr. Schaub, both in M.S. and as published, desiring not to lose any excellences in their renderings. I have worked through five sixths of the New Testament a second time, and on several sections I have worked a third and even a fourth time. During the summer Dr. Wherry and myself spent about six weeks together, with my Chinese assistant, and went over Matthew, John and ten chapters in Mark. On these sections there are but few passages that we left for later consideration. As regards our work we have found a basis of agreement. Dr. Wherry is a close student and a delightful companion to work with. This gives me great hope of the success of our work. Mr. Schaub writes me that he is returning to China in December, and ready to take up work heartily with the Committee. I am very glad to know this. We are now proposing to have a meeting of the Committee during April and May the coming spring. We shall invite Dr. Chalmers to be present. I began my work by emphasizing the importance in our work of greater fidelity to the thought. I do not want to forget that the thought is fundamental, but to make a rendering in which only the translator and the foreign scholars can see the thought contained in the version is not proper translation. We must have a version that will read easily in Chinese, and yield a correct meaning to a man of average ability."

Dr. Chalmers and Mr. Schaub.—Dr. Chalmers has left China and it

is extremely doubtful if he will return. Mr. Schaub returned from furlough in December, and has resumed his work on the Committee. The tentative edition of the New Testament which was published before Dr. Chalmers' return to England may be considered as his contribution to the work, if he does not come back to China. Mr. Schaub has gone through the entire New Testament, and has presumably revised the work, not only of Dr. Chalmers, but of his other colleagues.

It will be seen that the work of the High Wen-li Committee on the New Testament is well in hand. With one exception, the individual revisers have worked through the entire New Testament, have revised each others work, and considerable has been done both by Dr. Chalmers and Mr. Schaub in the South and by Drs. Sheffield and Wherry in the North as to a mutual understanding concerning each others translations. It is not unreasonable to expect that at least half of the New Testament will be ready for the press before the end of the year.

EAST WEN-LI.

The Bible Societies have already published tentative editions of Matthew, Mark, Luke, John, Acts, Romans and I. Corinthians. The Revisers are now in session at Hongkong and several additional books will doubtless be ready for publication before they adjourn.

Rev. John W. Davis, D.D., writes, "In 1898 I attended two meetings of the Committee, both held in Hongkong. The Committee was engaged in actual work about six weeks in January and February and six weeks in July and August. Including time spent in traveling, the Committee meetings required four months. In addition to this I devoted much time to work in my home in Soochow. It is safe to

say that two-thirds of my time has been devoted to these labors. In January and February we revised the book of Acts, and in July and August the books of Romans and I. Corinthians. Since the summer meeting I have prepared II. Corinthians, Galatians and Ephesians, and have forwarded copies to the other members of the Committee."

Rev. R. H. Graves, M.D., "As to the report of my work, I spent July and August in Hongkong in session with the Committee. We then went over Romans and I. Corinthians, which are now in the hands of the printers. Also revised Matthew and Mark in view of the suggestions received, and made parallel passages agree in the four gospels. Besides going over the work of my colleagues, I have revised my portion from Hebrews to Jude, after comparing the suggestions of my colleagues, and have gone over Dr. Davis's II. Corinthians, Ephesians and Philippians preparatory to our next meeting."

Rev. J. Genahr, "In reply to the request of Finance Committee, I have the pleasure to report that the work entrusted to me has been carried on in the usual way during the past year. Besides the Committee work, done at Hongkong, resulting in the printing of Acts, Romans and I. Corinthians, I went over Mr. Gibson's draft from the Epistle to the Philippians to Philemon very carefully. In October Dr. Davis sent me a copy of his II. Corinthians which I went over in the same way. At the same time I wrote out a second draft from Jude to Revelation, forming the second part of the portion of the New Testament allotted to me, which will be forwarded to my colleagues as soon as my scribe has prepared the needed copies."

Mr. Gibson is at home and Bishop Burdon has not replied to the Secretary's request for information as to the progress of his work,

but sufficient information has been received to justify the belief that the entire New Testament will be finished before another twelvemonths.

MANDARIN.

The Committee held its first meeting last autumn and prepared the manuscript of the Acts, and this book is now in press. A tentative edition is being printed for distribution among the missionaries, as has been done with the Easy Wen-li.

Rev. Chauncey Goodrich, D.D.—“As for the progress of the Mandarin Committee's work, I imagine you know pretty well. We had our first meeting last autumn, and with great labor finished the book of Acts. But I think of our meeting as one of great importance. We got acquainted with each other; we set the style of our work; and we learned more than we knew before of the common language of Mandarin speaking China. We did a good deal more which I need not write here. I shall send you the Book of Acts in a few days ready for the press. We hope to meet hereafter each summer without fail, and fully expect we shall turn off a good deal more work at a sitting, and I trust equally good. As for personal work, I have been through about three-fourths of the New Testament. Mr. Owen has done a similar amount of work. The others may speak for themselves. I consider this work of translation one of the most important ever undertaken by the Missionary Body. I am exceedingly sorry we have progressed so slowly; but hope our friends will have the grace of patience, and we will do the best we can from this time onward.”

Rev. Henry M. Woods, D.D.—“The parts of the New Testament assigned me are the last half of Matthew and the first half of Mark, in the Gospels, and Galatians, Ephes-

ians and half of II. Corinthians in the Epistles. It is expected that my share of the Gospels will come up for final revision at our next meeting in the summer of 1899. My share of the Epistles has been worked over carefully once, but will require further work before it is finally distributed to the Committee. It will be ready for revision, however, by the time the Committee have finished the Gospels.”

Rev. S. N. Clarke,—“In reference to the revision work, besides what we did at Teng Chow this year (that is the Acts of the Apostles) I have made translations of Luke from Chapter viii. to Chapter xxiii. inclusive; also the Epistles of James, Peter, John and Jude and the first chapter of Revelation. The portions I have translated are those which were allotted to the late Dr. Nevius and have now fallen to me. I have also revised the following translations of my colleagues: The latter half of Matthew and the earlier chapters of Mark, the latter half of the Gospel of John, part of Timothy, Titus, Philemon and the Epistle to the Hebrews. I may say that I have made a translation of the portions assigned to me, and have revised all that has been sent to me of the work of the other revisers.”

J. R. HYKES.

The Anti-opium League.

The Executive Committee requests that a meeting of the League be held in Shanghai during the time of the meeting of the Educational Association, May 17-20. Local and Provincial Leagues are asked to send delegates.

Officers are to be elected and other important business transacted.

J. N. HAYES,

Secretary.

Soochow, March 24th, 1899.

*State of the Missions whose Head-quarters are at Hangchow,
for the Year (戊戌) Ending February 9, 1899.*

MISSIONARY SOCIETIES; CHURCHES AND MISSIONS.		Actual com- municants.		Baptized during the year.		Applicants for Baptism.		Contributed (by Chinese only) to Church support & other objects.	
		M.	F.	M.	F.	M.	F.		
CHURCH MISSION- ARY SOCIETY,	1864 Hangchow	52	25	13	10	12	8	\$172.60	\$59.18
	By Letters	23	20	..	..	..	..
	1876 The River, Siao-shan to	22	23	6	7	7	3	44.30	8.47
	T'ung-hu .. .. .	..	..	..	..	..	..
	Chu-ki West	146	..	11	..	100	..	a 107.00	10.00
	Chu-ki East, Church	64	..	19	..	90	..	82.00	5.00
	and Missions .. .. .	..	..	..	..	..	..
	Totals	375	..	66	..	b 220	..	\$488.45	
AMERICAN PRESBYTE- RIAN BOARD (NORTH),	1865 Hangchow	75	47	6	2	6	4	\$105.25	\$251.20
	Sin-z	24	13	2	2	4	..	30.06	13.59
	Tong-yang	35	65	4	..	5	..	22.00	6.00
	Missions	13	3	8	1	7	..	..	..
	Totals	265	..	25	..	26	..	\$425.10	
In connection with CHINA INLAND MISSION,	1866 Hangchow	25	28	..	..	3	..	\$54.00	\$7.11
	Siao-shan	8	12	..	..	5	..	c 75.90	4.00
	Chu-ki	28	17	..	..	8	3	20.00	3.40
	Sin-dzen	9	5	..	..	3	2	4.30	12.75
	T'eh-ky'i	11	5	7	5	4	2	3.78	1.44
	Yü-ang	16	8	..	..	6	1	10.46	6.80
	Lin-an	27	9	2	..	5	2	13.86	d 201.50
	An-kyih	5	1	..	..	3	2	4.70	1.20
	Totals	214	..	14	..	50	..	\$425.20	
AMER. PRESB. BOARD (SOUTH),	Hang- (T'ien-ave Gyao	38	e 68	1	4	4	6	\$89.68	\$24.53
	chow (T'ai-bin Gyao	17	13	2	3	3	3	33.43	8.00
	Totals	136	..	10	..	16	..	\$150.64	
PRESENT TOTALS Report		己亥 1899	..	990	..	115	..	f 322	\$1,492.39
Reported in the Year		戊戌 1898	..	1009	..	126	..	f 285	1,333.22
" " "		丁酉 1897	..	971	..	155	..	f 192	1,038.44
" " "		丙申 1896	..	876	..	131	..	f 189	750.01
" " "		甲午 1894	..	685	..	79	..	f 117	707.14
" " "		癸巳 1893	..	662	..	105	..	115	718.34
" " "		壬辰 1892	..	675	..	98	..	93	624.00
" " "		辛卯 1891	..	486	..	82	..	137	550.90
" " "		庚寅 1890	..	443	..	53	..	109	514.67
" " "		己丑 1889	..	430	..	32	..	75	496.13
" " "		戊子 1888	..	442	..	30	..	69	411.80
" " "		甲申 1884	..	350	..	36	..	41	320.00

NOTES. a. Reported for year ending September 30th. \$147 was received by the end of 戊戌 year. b. The number of Catechumens as compared with those ultimately baptized is not of good omen. c. This sum the gift of two prosperous Christians. d. \$200 spent on building a chapel, \$160 being a bequest. e. The large proportion of females accounted for by the presence of a large Girls' Boarding School. f. The considerable excess of Catechumens over baptized adults in these years, coincides with the entrance of the Roman Mission into Chu-ki.

G. E. MOULE, Bishop M. C.

23rd.—According to special telegrams from Peking "news has been received from Lanchow, capital of Kansu province, that the Mahomedan communities to the northwest of that city—known as the Salah Mussulmans, the most savage and bigoted of that faith in the Chinese dominions—have rebelled. The green sacred Banner of the Prophet has been unfurled by their Akhoon, or Chief

Mulla, and the word passed to all the Mahomedan townships in Kansu, Shensi, and Chinese Turkestan to wage war to the knife upon the Buddhist unbelievers. A telegram from Governor Jao of Chinese Turkestan, whose capital is Urumtsi, has also been received reporting considerable unrest among the Tunganis (Chinese Mahomedans) and Tarantchis in Kuldja, and Turkis in Kashgaria.

March Publications, Presbyterian Mission Press.

I. In Chinese:—

花夜記. First Reader, Vol. II. Rev. Dr. Farnham.
 讀神聖詩. (Nevius-Mateer Hymn-book). P. M. Press (new issue).
 中國變新策. Reform Paper, No. 6. S. D. K. (new issue).
 指南金針. Catechism. C. F. Hogg. New issue.
 Hand-book of Astronomy. Educational Association.
 Christianity and Confucianism (new issue), Rev. P. Kranz.
 Calendars: Dr. Wilkinson, Soochow; C. F. Hogg, Wei-hai-wei.

II. In English:—

St. John's Echo, Vol. X, No. 2.
 Southern Presbyterian Mission Bi-Monthly Bulletin.
 "Dates of Interest" (booklet). Dr. R. C. Beebe.
 Catalogue of Books for Women and Children. S. D. K.
 Annual Reports: Rev. W. E. Soothill, Wenchow; Canadian Presbyterian Mission, Honan; Hao Meng-fong Hospital (C. M. S.), Ningpo.

III. In German:—

Deutsch-chinesische Lectionen, Heft III. Rev. P. Kranz.
 Was die sichtbare Kirche sein und thun soll. Rev. P. Kranz.

Missionary Journal.

BIRTHS.

At Tallahassee, Florida, U. S. A., on January 9th, the wife of Rev. W. N. CROZIER, of a daughter.
 At Chefoo, on Jan. 29th, the wife of Rev. G. CORNWELL, of a daughter (Laura Mead).
 At Kiukiang, Jan. 31st, the wife of R. J. GOULD, of a son.
 At Huanguen, Chehkiang, March 2nd, the wife of CHARLES THOMSON, of a son (Ernest George).

MARRIAGE.

At the Cathedral, Shanghai, March 25th, Dr. ARTHUR T. KEMMER, of Hangchow, and Miss ALICE HUNT.

DEATHS.

At Shasi, on March 13th, 1899, LUCA NANNA FRIDEBORG, daughter of Rev. and Mrs. B. E. RYDEN, aged 1 year, 1 month, 13 days.
 At Ing-cheo-fu, Anhwei, March 13th, OLEGAREO GUARDIOLA, of the C. I. M., from sunstroke.
 At the Friends Mission Home in Nankin, March 21st, while on a visit, HANNAH ROSHER, of the Society of Friends, England, and for over six years a nurse in the London Hospital.

ARRIVALS.

At Shanghai, March 8th, Dr. and Mrs. W. R. FARIES and three children, Dr. C. F. JOHNSON and Mrs. M. L. LANE (all returned) of the American Presbyterian Mission; Miss MARY COX from India, for the C. I. M.
 At Shanghai, March 11th, Dr. DORTCHWALTE, Miss JOSEPHINE SMITH, Miss

SYDNEY TURNER, Miss F. M. REITTING, and Mr. and Mrs. H. E. FOUCAR and children, returned from England; Miss F. A. M. YOUNG, Miss M. R. NATHAN and E. BOSTON, from England, all of the C. I. M.; Miss DURAL, for Shao-yang Mission, from England

At Shanghai, March 18th, O. T. HALL, M. D., for Methodist Episcopal Mission Chungking; Mr. and Mrs. MADSEN and children, (returned) Mrs. C. F. JENSEN and Miss J. WIDMOSON from America, for C. I. M.

At Shanghai, March 22nd, Rev. F. W. VOGELIN, D.D., of the Evangelical Association of Germany Mission at Tokyo, Japan.

DEPARTURES.

From Shanghai, February 13th, Dr. D. MAIN, for Scotland, on furlough.

From Shanghai, March 1st, MARY BROWNE, M. D. and Mrs. M. CROSSETTE of American Presbyterian Mission, returning to U. S., on furlough; Miss S. C. BRACKBILL, of the Canadian Methodist Mission, for Toronto.

From Shanghai, March 8th, Mr. and Mrs. E. B. VARDON and child, of the Friend's Mission, for England; Miss F. E. MEYER and Miss U. H. ROUSE, of M. E. Mission, for U. S.

From Shanghai, March 14th, Mr. JOHN BERKIN of Wesleyan Mission, for England; Mr. and Mrs. S. R. CLARKE and two children, Miss J. WEBB and Miss L. CUNDALL of the C. I. M., for England; Rev. T. CHAMPNESS and Mr. T. H. CHAMPNESS, of Wesleyan Church of England, for Australia.

